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The Outlook of Missions

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THEOLOGICAL SEMINARY

VOLUME XXIII

JULY, 1931

NUMBER 7



INDEPENDENCE HALL, PHILADELPHIA



Missionary Conference Time is Here

THIS YEAR'S THEMES

Foreign Missions

The theme for mission-study this year concerning the foreign field is, "Christianity and the Rural Life of the World." This subject should be of very great interest to the members of the Reformed Church as well as to Christian people everywhere. It has been estimated that 85% of the people on foreign mission fields of the world are rural folks. This is especially true of our own fields in north Japan and the center of China.

Home Missions

The general home mission theme for this year's study is, "The Call to the Churches from the North American Home Missions Congress." It is to be noted, however, that the material for primary, junior and intermediate grades is allied to the foreign mission theme and has to do with the life of boys and girls in rural communities. The Home Missions Congress, held in Washington last December, has been described as "The first meeting of its kind and without question the most significant and creative interdenominational conference ever held."

THE CONFERENCE DATES

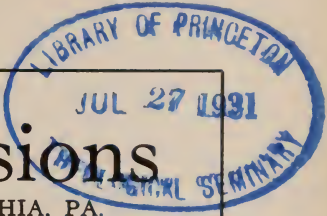
Bethany Park, Brooklyn, Indiana.....	July 4th to July 11th
Hood College, Frederick, Md.....	July 11th to July 17th
Heidelberg College, Tiffin, Ohio.....	July 18th to July 24th
Ursinus College, Collegeville, Pa.....	July 25th to July 31st
Catawba College, Salisbury, N. C.....	July 25th to July 31st
Mission House, Plymouth, Wis.....	Aug. 8th to Aug. 14th
Grace Church, Buffalo, N. Y.....	Sept. 20th to Sept. 23rd

Note these dates now and make arrangements to attend a Conference.

For Particulars Address

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The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Kept by the power of God through faith unto salvation.—1 Peter 1:5

Our intelligent faith in Christ is the channel by which the Holy Spirit enters and possesses our hearts.

—W. DOUGLAS MACKENZIE.

He who was good enough to be the Saviour of the world had need to say the prayers which we so confidently think we can get on without.

—CHARLES S. MACFARLAND.

“One day at a time. A burden too great
To be borne for two can be borne for one;
Who knows what will enter tomorrow’s gate?”

Every moment’s true living, every victory we win over self or sin, every fragment of sweet life we live, makes it easier for others to be brave and true and sweet.

—J. RUSSELL MILLER.

Seeing beyond the sweat and pain
And anguish of your driven soul,
The patient beauty of the goal.

—ANGELA MORGAN.

Our apprehension of the world of value is an evolved faculty, the latest that life has succeeded in acquiring, and it is at present the most uncertain, as it is the most precious, aspect of our consciousness.

—C. E. M. JOAD.

“Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul, according well,
May make one music as before,
But vaster.”

If a wish is not fit to be prayed about, it is not fit to be cherished. If a care is too small to be made a prayer, it is too small to be made a burden.

—ALEXANDER MACLAREN.

My heart gives thanks for yonder hill
That makes this valley safe and still;
That shuts from sight my onward way,
And sets a limit to my day;
That keeps my thoughts, so tired and weak,
From seeking what they should not seek.

—LOUISE BUSHNELL.

Christ our Lord does not ask us to do anything that He does not propose to undertake also with us.

—J. STUART HOLDEN.

When the Divine sinks into the mind through the hidden channels of beauty—whether of nature or of art—prayer rises on light wing and quickly reaches, through contemplation and adoration, the highest peaks.

—MARIO PUGLISI.

The man who really loves the Master is the one who is the most ready to believe in Him as a risen Lord.

—CHARLES R. ERDMAN.

Your thoughts are the invisible influence which gives its complexion to your life, even as the insect is colored by the leaf on which it feeds.

—FREDERICK W. FARRAR.

“The one thing that can save us from disillusion and despair is an awareness that the Master Craftsman watches us and guides our uncouth efforts toward wisdom and deftness and skill.”

“It is a costly error indeed if, in bearing our burden, in solving our problem, or in meeting our temptation, we do not open the way, through prayer, for God’s strength to reinforce our human endeavor.”

We men of earth have here the stuff
Of Paradise—we have enough!

—EDWIN MARKHAM.

The Prayer

G RANT unto us, we beseech Thee, O Almighty God, that we, who seek the shelter of Thy protection, being defended from all evils, may serve Thee in peace and quietness of spirit, through Jesus Christ our Lord.—Amen.

—ROMAN BREVINARY.

The Outlook

VOLUME XXIII

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of Missions

Our Motto: The Church a Missionary Society—Every Christian a Life Member

Independence Hall Has Dramatic History

INDEPENDENCE HALL, which will be the scene of impressive ceremonies during the George Washington Bi-centennial Celebrations in 1932, is, aside from its historical interest, one of the most outstanding architectural monuments in the United States.

Independence Hall and its wings were designed and built by Andrew Hamilton, a lawyer of Philadelphia. After the Provincial Assembly of Pennsylvania had been compelled to "hire a house annually" in which to hold its meetings, the *Journal* records the fact that on the first of May, 1729, "the House took into consideration the necessity of a house of the Assembly for this Province to meet in, and it was unanimously resolved that £2,000 of the £30,000 then to be emitted in paper currency, should be appropriated towards building such a House."

Liberty Bell Installed

The State House was first occupied by the Legislature in October, 1736, when Andrew Hamilton was elected Speaker for the seventh term, and Benjamin Franklin was a clerk.

It was not until 1750, however, that the Assembly ordered a tower to be erected in which the famous old Liberty Bell was later placed.

In 1759 a clock was also placed in the tower.

Of the notable events that have taken place in Independence Hall, the following are of especial interest:

On June 16, 1775, Washington accepted his appointment as Commander-in-Chief of the Continental Army.

On July 4, 1776, the Declaration of Independence was adopted.

The convention to form a new constitution for Pennsylvania met from July 15 to September 28, 1776, and unanimously approved the Declaration of Independence.

The American officers taken by the British at the battles of Brandywine (September 11, 1777) and Germantown (October 4, 1777) were held in the Declaration chambers as prisoners of war.

Continental Congress, which had left Philadelphia in December, 1776, reconvened in the east room March 4, 1777; they left again September 18, returned July 2, 1778, and continued to sit there until the close of the Revolution.

On July 9, 1778, the Articles of Confederation and perpetual union between the States were signed in the Declaration Chamber by eight States. The five remaining signed later, the last (Maryland) on March 1, 1781.

Constitutional Convention Meets

The Federal convention met there, to frame a Constitution for the United States, from May 14 to September 14, 1787, and, after final action and engrossing of the Constitution, those present affixed to it their signatures.

The convention for the State of Pennsylvania ratified the Federal Constitution here on December 13, 1787.

In 1802 the whole of the second floor of the State House was used as a museum by Charles Willson Peale, the portrait painter, he having been granted the use of it free by the Legislature.

In 1824 Lafayette visited Philadelphia and was given a reception in the Independence Chamber.

The bodies of John Marshall, Chief Justice of the United States Supreme

Court; Henry Clay (1852); Elisha Kent Kane, the Arctic explorer (1857), and Abraham Lincoln (1865), were among those which lay in state in Independence Hall.

The World's Need of Christ

(We wish to share with our readers the splendid address of Dr. James Endicott, Secretary of the Board of Foreign Missions of the United Church in Canada. Dr. Endicott has been a missionary in China, and his impressions given are based on a recent visit to the Mission Fields.)

IT is a needy world. That is the first thing that I think we missionary people must go back to our people with. In recent years we have laid such stress, and been compelled to do so perhaps, upon what we have called problems of missionary administration and activity that we have unconsciously left out the agony and the distress of the world. We need to bring it back again. Our churches cannot hope to do what they ought to do, or feel as they ought to feel, unless in some way and in a convincing way it is brought home again to the hearts and consciences of our people that there is vast need in the world still unmet.

In the second place, I have felt again and again that almost all of the needs of the present age have a familiar sound. They are, on the whole, the ancient needs which we read about in the New Testament. They are just the needs that Christ has met with when He was here in the flesh. There they were, the undying needs, apparently, of the human race; the great spiritual need, the hunger for light, for truth, for a vision of the face of God, for relief from the burden of sin. Go through the New Testament, just to see the situations, for they are all concrete ones. They never had a meeting in Christ's time that we know of to discuss the problems of that day. But He went out every morning, apparently, and ran into these situations that demanded attention every morning.

You have the lepers and the blind and the hungry and the exploited, the folk who fell among the bandits; you have all those great aspirations that we have been hearing about for freedom from tyranny, all the great human needs in His day. They are familiar to Him even if He

had learned nothing and seen nothing in the last nineteen hundred years. They are now simply on a larger scale. Christ, actually, when He was here, did little else but minister to these sorts of needs which have been presented to us here in the last twenty-four hours.

I am encouraged by that. I also think it will have to be taken back to our people and made clear to them that some of the needs of the world today needn't have been here if we had been a bit more in advance with our program. When men haven't a proper way of meeting their needs, they will take some other. When our friend was speaking about the lepers this morning—I can't think of Christ without thinking of lepers—I remembered a journey I took many years ago in China. I crossed the mountains and traveled for weeks. Finally I came into a Baptist mission station buried in the Chienchang Valley in the West of China.

Talking with the missionary there, he said, "A curious thing happened today. A young Chinese man came into this city and went to the Yamen and offered himself up to the magistrate and demanded to be executed. Never had such a thing happened in this city. The magistrate said, 'Why do you want me to kill you?' 'Because I deserve to be killed.' 'What have you done?' 'I killed my father.' 'Why did you kill him?' 'It was this way: He was eaten up with leprosy. It is so bad in our area that even the chickens have it. My father called me in and he said, 'There is only one chance for the rest of you and that is that you put me in this little house and pile straw and wood around the house and burn it all up, me included.'"

“I pleaded with my father that I couldn't do that. A feeling of piety prevented that and personal affection. He said he would curse me if I didn't do that. I did it, sir, and here I am.”

There is not only a bit of life, but it suggests the crude things that have to be done when more adequate and effective methods are not available. I am not sure that that isn't exactly what has happened in Russia. I am not sure that that isn't what has happened in many other places where we have vast problems, tragic situations on a colossal scale. What might have happened in Russia if freedom and justice had been given and if the full Gospel had been preached for the past three or four centuries? Who knows? Had freedom come early, revolution would not be there now.

People must do something. I once saw smallpox raging in China. I looked at their methods of curing it and the best thing they could do was to have a Taoist priest come and there he stood outside the house where the sick people were, reciting incantations and beating a little drum.

The world is at its wits' end to know what to do. It will either have adequate help or it will take inadequate and perhaps foolish, injurious measures to meet its needs. Yes, we must make our people see these needs and also see how crudely and inadequately they are being met. Our friend said there are 2,000,000 lepers in the world, which means that there are more lepers in the world today than the whole population of Galilee when Jesus was here. There are far more hungry people in the world than the whole body of men and women and children that He looked into the faces of while He was here.

So you can go all through the list of the needs of the world. The people of the Church don't see that. There has been something lacking because we want to be dispassionate and poised and balanced. We haven't evoked the tears in the very place where they are entitled to be called out.

Let there be no mistake. I care not what you talk about—budgets and such things and all the schemes you can de-

vised. Unless in some way the real undeniable needs of the world can be brought home in a scorching way that will keep people awake at night, we shall not get the response we seek. We seem to be more afraid of emotion in the Christian church, than we are anywhere else in the world. A curious thing. We are afraid of it and so we keep away from revivals for fear we will get too many of our emotions stirred up and we are afraid of passionate pleading, perchance.

But it is almost a sacrilege to be talking of some of these things we have been talking about today unless there is something in us like a breaking of heart. To think that there are 50,000,000 people going to bed tonight hungry, starving! I say again, these are not new things that came upon us unexpectedly. They are the old things that Jesus and His disciples were dealing with in the first century of the Christian church.

Again, I think that we should bring home to our people afresh to their comfort what needs are being met by Jesus today. The two sides go together. To let them take easily the story of the need will not do, but to disguise the glory of what Christ is now doing throughout the world is equally fatal. I have been around the world in the last few years. I have been to the centers of population in the world and I come back reassured about what Christ is able to do and what He is doing. Our Savior through His own servants is fulfilling His ancient word when He sent them out. He is with them in thousands upon thousands of mission stations throughout the world. They are doing now the most beautiful, kindly, creative, necessary work that is being done in the world today. That must be brought home to them again.

We must get at our work, making clear the need, making clear that there isn't any strange thing that exists in the world, no insuperable difficulty, nothing that we can talk of as an insoluble problem, but a real situation that Christ is well informed about, and has had large experience in dealing with, that He is actually doing these things, redeeming people,

healing people, comforting people, re-creating people all around the world.

Lastly, this, that even in the heart of the great difficulties today which seem like new ones, we should look for results for Christ. It isn't beyond Christ to save that whole great Russian movement of communism. There is something there that is far more significant to me than the peril of it, and that is the hope of it. If any movement can give us men and women who will die for the cause, who will give themselves with abandon to what they consider to be the welfare of their people, then those people will stir the heart of Christ and He will find that they are not far from Him at critical places in their lives.

I don't forget how He was far more sparing of blame to the folk outside, even in His own day, far more ready for praise for them. He saw something. "I have not found such faith," He said of a Roman ruler, "no, not in Israel." The one time in the New Testament when Christ was beaten in an argument was in the case of that poor Syrophenician woman. He said, "It is not meet to take the children's bread and give it to the

dogs." She said, "But the dogs get the crumbs." How proud He must have been of that swift understanding answer of hers!

I believe that we, as Christian leaders, are the people who are to take a fresh view of our enemies, if you will, and look upon them as potential friends. He that had persecuted the Church was the most gloriously effective apostle of the whole body of them. What is true in one generation may be true in another, and what is true in an individual case may be true on a large scale. Many people now seem to be challenging the supremacy of Christ as Saul did. Saul would never have been a Christian if he hadn't tried to persecute the saints, I suppose. It was that very abandon and devotion to something that made him throw His life into it, that made him susceptible to the next appeal.

This is my message to you. The old needs are here. Nobody can meet them but Christ and what Christ could meet, His servants can meet. "He that believeth in me, the works that I do, shall he do also, and greater."—*The Foreign Missionary*.

This May Not Interest You

Members of the Church are telling the Boards of Home and Foreign Missions that there are too many objects placed into the Contingent Fund column of Classes and Synods and that the full payment of these as required by their actions has helped to cut down the Mission Funds. This has been keenly felt by those who are charged with the administrative work of the Boards, but they are helpless to remedy it. Should not everyone come to the rescue of Missions, which, after all, is the inspiring motive to raise the *Apportionment in Full*? At a time when the missionaries at home and abroad are sorely pressed for their salaries, a fine opportunity presents itself to all loyal workers in our Church for lending their help and sympathy. THE SPINAL COLUMN OF THE CHURCH IS THE WORK OF MISSIONS. "Go ye!" "Teach!" "Heal!" "This do!" All this and more the Master saith.

"Enclosed find \$1.00 for my OUTLOOK OF MISSIONS. Next month I will send you a new subscriber. I enjoy it very much and am glad to get it."

MRS. T. F. STAUFFER, St. Joseph, Mo.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

"John of Oregon"

DR. RUFUS C. ZARTMAN
Superintendent of Evangelism

MOST fascinating and thrilling is the story "*John of Oregon*," by Dr. Daniel L. Poling. It is romance and fiction with historic basis. Get a copy from the Board and you will have a feast of good things. On my recent western tour of evangelism I went up and came down through Oregon visiting and addressing our Reformed Churches on evangelism.

The West has moved. Formerly Lynn, Mass., was regarded West. Now it is no longer West until you have crossed the Rockies. We have some Reformed Churches beyond those lofty snow-capped altitudes. Forty years ago missionary work was begun on that far-flung western coast among our Reformed people, who had gone there from Germany and Switzerland. They were followed by earnest missionaries who gathered them into flocks and ministered to them. These humble beginnings increased and grew so that now we have eight churches in Oregon with Portland as the center, and one north at Quincy, Wash.

At the beginning all the members were German and of necessity all ministrations were in that tongue. All German is used now in only a few and in some none. American is becoming the language of all and soon will displace all German. The pastors realize the importance of this and are bringing their people to the appreciation of this needful change.

First Church, Rev. A. Hafner, pastor, has 200 members, a beautiful edifice, an ample Sunday School equipment and an elegant manse. This splendid plant is in the heart of the beautiful and rapidly growing city of Portland. In this Sunday School all teaching is in English except in the Bible Class of the aged. The services in the church are bilingual with English preponderating.



REV. RUFUS C. ZARTMAN, D.D.

Rev. Hafner in his pastorate of thirty-five years has done a fine and far-reaching piece of work, and merits hearty commendation.

Second Church, of Portland, now under the pastorate of Rev. George F. Zinn, has about 100 members. It needs a new location and building adequate and adapted for Church and Sunday School purposes. With proper equipment and a suitable site Rev. Zinn and his hearty helpers will soon have a big Sunday School and Church.

Third Church, Portland, with 98 members, and Meridian with 68 constitute a charge of which Rev. A. F. Lienkaemper is pastor. Earnest, splendid work is being done in this field and bearing good fruit. The church named Meridian is rural and near a hamlet called Wilsonville, twenty miles from Portland.

Rev. Lawrence Selzer is pastor of the Church in Hillsdale with 108 members. Church and parsonage are in a lovely dale on a high hill just outside of Portland. The location is beautiful and the

city is growing in that direction, and will soon give the Hillsdale Church more material from which to build.

Portland is on the waters of the Willamette and Columbia, two large, splendid rivers, and about a hundred miles from the Pacific Ocean. The snowy peaks of Mt. Hood and Saint Helens are in full view. Its population is 301,890 and growing rapidly. It is predicted that it will reach a million by 1950. The city is very attractive and superb in its location. Our churches there have a great opportunity.

Emanuel Church with 113 members is about fifteen miles away from Portland in a locality called Hillsboro. Rev. Edw. J. Scheidt is the pastor; he has also a preaching point some ten miles away. Recently the Classis met in his church and voted unanimously that our Churches in California might withdraw and form a Classis of their own. This will be done presently.

The town of Tillamook, which means Many Waters, is not over a dozen miles from the sea. This town and community are made up of German Swiss settlers, who have large dairies and manufacture the best cheese. They have a church of 140 members, a substantial building, and a very nice parsonage. The pastor Rev. A. Stienecker is solving the language problem happily, judiciously for them, and thereby making Church and Sunday School more American. That will hold the young and attract outsiders.

Salem is the stately, broad-avenued, capitol city of Oregon. Our Church and parsonage there are both good-looking, substantial and admirably located. Rev. Wm. G. Leinkaemper is the experienced and devoted pastor. The membership is not large, but growing and of good quality.

The Classis, the pastors in conference, and the individual churches heard us

gladly on the work and spirit of evangelism and promised to put it into effect.

Rev. F. C. Schnuelle, of Crosby, Mo., was once missionary in Oregon and has composed the following pertinent lines:

OREGON

"Lofty are thy mountains
Clad in deepest green;
'Mongst thy rugged mountain chains
Snow-capped peaks are seen.

"Pearls they are in daytime,
Rubies fair at night
When rays of the setting sun
Kiss their snow-crowned height.

"Matchless are thy forests,
Fir and cedar trees,
Nowhere else the eye of man
Grander forests sees.

"Beautiful were cedars
Of Mount Lebanon.
But did they at all surpass
Trees of Oregon?

"Crystal are thy rivers
And thy mountain brooks.
Purity seems nature's course
Ev'rywhere one looks.

"Fertile are thy valleys,
Yielding fruit and grain;
Ev'ry stroke the farmer does
Turns into gain.

"Summers are ideal,
Winters not so cold;
Fair and wholesome is thy clime,
Good for young and old.

"Thrifty are thy people.
How thy cities grow!
Many comforts they enjoy
Others do not know."

"We always enjoy reading THE OUTLOOK OF MISSIONS and do not wish to miss any of the issues."—THE MISSES BURGER, Frederick, Md.

How Are Our Home Missionaries Paid?

FOR the last twenty years the Missionaries on the Roll of Home Missions have received their appropriations from the Board at the beginning of each month. When the money was not in the hands of the treasurer, the officers went to the banks and borrowed the necessary amount so that for a score of years our Missionaries were never obliged to wait for their portion of the salary that comes from the Board. It is only within the last few months that conditions have made it necessary to delay in sending out these monthly checks, but in no case have they been obliged to wait longer than one month.

Years ago, before the present arrangement was introduced, the Missionaries received their appropriations from the Board on a quarterly basis. They had to wait at least three months and sometimes for a longer period than that. In those days the Board would never send out checks unless the money had been provided for the same by the Church at large. Sometimes this worked great hardship to the Missionaries. We are told that one of the faithful Missionaries who labored in the Middle West became sick. He expected the usual check from the Board, so he sent his son to the Post Office to

bring back the mail, and cautioned him that "if there is a blue envelope in the mail be sure to take very good care of it as it is the appropriation from the Board of Home Missions." Sure enough, the blue envelope was in the mail, and the Missionary expected a check for \$50, but when he opened it, to his great disappointment the check amounted to only a little over \$6. Those must have been trying times for the Missionaries who labored on the frontier.

But our Missionaries today are meeting with similar disappointments. They call for the mail or the mail is delivered at their doors, but no envelope bearing the imprint of the Board of Home Missions awaits them. So they write in as follows: "My wife is sick. My children are sick. All winter long I have had two of my children sick. My people cannot pay me. Send the check as soon as possible." What can the officers of the Board do under such circumstances? We believe if the Church-at-large would know what sufferings our Home Missionaries must undergo in these trying times it would make the strongest possible effort to send in the money on the apportionment promptly so that the Missionaries' appropriations can be paid regularly on the first of each month.

Notes

The Four Hundredth Anniversary of the death of Ulric Zwingli, the Swiss Reformer, will be celebrated in Europe and in America on Sunday, October 11th, 1931. It is hoped that all the Churches of Reformed origin, especially those who trace their history back to Zwingli, will make much of this quarto-centennial and utilize the occasion to develop a stronger church consciousness and seek to exemplify the spirit of Zwingli in our day and generation.

* * *

At the Conference on Evangelism at Northfield, Mass., June 24th to 29th, the

Reformed Church was represented by Dr. Rufus C. Zartman, Superintendent of Evangelism; Dr. William F. Kosman, chairman of the Committee on Spiritual Resources; and Dr. Charles E. Schaeffer. Dr. Schaeffer delivered an address on "The Importance of Deepening the Spiritual Life and Conserving the Membership of our Churches." The Rev. F. K. Stamm, of Brooklyn, N. Y., formerly a minister in the Reformed Church, delivered three addresses on: "The Lost Radiance of the Christian Church," "The Hunger for Reality," "God's Response to the Individual."

"Please accept my congratulations on your wonderful work through THE OUTLOOK OF MISSIONS. May God bless your work in the future as He has in the past."
MRS. NANNIE B. KUNKLE, Youngstown, O.

Early Missionaries in North Carolina

THE recent Centennial observance of the Classis of North Carolina furnishes a suitable occasion to recall some of the early missionaries who labored in that section of the country. Some of the early settlers in North Carolina were German immigrants from Pennsylvania. In 1710 a colony of Palatines and Swiss founded New Berne. It is stated that in the year 1785 the Germans from Pennsylvania alone numbered upward of 15,000. It is only natural to learn that these German settlers organized themselves into Reformed and Lutheran congregations. At first nearly all of their churches were Union Churches and it is a recorded fact that a Lutheran minister indoctrinated a class of catechumens in the Heidelberg Catechism.

There was likewise a colony of Reformed people in South Carolina and these were served by a Reformed minister named Rev. Christian Theus. This was as early as 1739. In 1744 the Government contributed five hundred pounds towards the building of a Reformed Church. This building was destroyed during the Revolutionary War and was likely never rebuilt. Mr. Theus likewise fostered the weak churches in North Carolina and held them together until permanent ministers came and located there.

A Rev. Mr. Martin, a Swiss Reformed minister, preached in North Carolina from 1759 to 1764. The Rev. Samuel Suther started his ministry in 1768. He labored faithfully until 1786. He died in 1788. It is said that to him is due largely the credit of organizing most of the congregations in existence at the time when the Classis of North Carolina was organized in 1831. The Rev. John William Pythan came to North Carolina about 1771. He was the successor of Suther in the eastern section. He is buried in the cemetery adjoining the Brick Church in Guilford County, where the Classis was later on organized and where it celebrated its centennial.

The next pastor was the Rev. Andrew Loretz. He came to North Carolina in 1786 and labored faithfully for a period

of twenty-five years. He likewise made trips to South Carolina and kept those churches alive for a period of twelve years. But after his death the churches in South Carolina were abandoned.

The Rev. Mr. Schneider came to North Carolina in 1787. He organized a number of congregations. After him came Rev. Samuel Weyberg, the son of Dr. Caspar Weyberg, of Philadelphia. He came to North Carolina as a theological student in 1791, but in 1793 he came South a second time and served faithfully as a pastor for a period of ten years. In 1803 he responded to a call to serve the Reformed people in Louisiana, and it is stated that he preached the first Protestant sermon ever preached west of the Mississippi River.

In 1795 the Rev. John Jacob Larose was licensed to preach and he served a number of congregations in North Carolina until 1804, when he went to Ohio. In 1798 the Rev. Jacob Christman was ordained to the Christian ministry, being one of the students trained by the Rev. Samuel Weyberg. He labored as a Missionary until 1803 when he moved to Ohio and organized the first Reformed congregation in that State.

In 1803 the Rev. Henry Dieffenbach, of Virginia, was ordained and came to North Carolina supplying a number of churches in the eastern section. He stayed until 1805 when his health failed and he shortly thereafter relinquished his work. Rev. George Boger, a native of North Carolina, was ordained to the Christian ministry in 1802, and lived in the community of his birth all his life. After the departure of Revs. Weyberg and Christman, he took charge of the churches served by them and ministered to the same for twenty-seven years. He was succeeded in 1830 by the Rev. Daniel B. Lerch.

Another of the early missionaries was the Rev. James Ross Riley, who came to North Carolina in 1813. After him came Rev. William Weinell in 1815, who labored only for a few months as a Missionary. In 1818 two young men came to the South, Rev. Jacob Scholl and Rev. John H. Ebaugh. Their labors were

richly blessed. In 1820 Rev. George Leidy made a Missionary visit to the North Carolina Reformed Churches and in 1821 the Rev. John Rudy located in Guilford County and remained until 1824.

In 1828 two young men came from Pennsylvania to North Carolina. They were the Rev. John G. Fritchey and the Rev. John H. Crawford. Both of them were licensed and ordained by the Synod at Mifflinburg. Mr. Fritchey was the first student to graduate from the Theological Seminary at Carlisle. Mr. Fritchey located in Lincoln County and Mr. Crawford in Guilford County. In 1829 these

ministers addressed a letter to the Synod asking for the organization of a Classis. The Synod at Hagerstown in 1830, gave authority for the organization of the Classis of North Carolina. Four ministers entered into the organization, namely, John G. Fritchey, John H. Crawford, Daniel B. Lerch and William Hauck, who had been pastor of the Davidson County Churches.

From this little nucleus there has developed the present Classis of North Carolina, with more than 6,000 members, with Catawba College right in the center of it, all of which shows that one sowed and another reaped, that other men labored and we enter into their labors.

Hungarian Anniversaries

THE Twenty-fifth Anniversary of the Westside Hungarian Church, Cleveland, Ohio, was celebrated with special services on Sunday, June 7th. The weather was exceedingly inclement but the church was crowded to its capacity, and at the afternoon banquet over seven hundred people sat down to the table. There were seven Judges of the Courts of Cleveland in attendance, also a large number of ministers. By a singular coincidence, the Westside Hungarian Church, Rev. Edmund Vasvary, pastor, occupies the church building in which the First Hungarian congregation in the United States was organized in 1891. At that time this church was occupied by an American congregation in charge of Dr. John S. Stepler. He had interested himself in behalf of the Hungarians in Cleveland and offered the use of his church building for the organization of the Hungarian congregation. After

that a lot was bought on the Eastside, where the building of the First Hungarian Reformed Church was erected. Several years ago, when the American congregation relocated, the second Hungarian Church which had subsequently been organized on the Westside, purchased the property and thus it happens that they are now occupying the building in which the First Hungarian Congregation in America was organized.

The Fifteenth Anniversary of the Hungarian Church at Gary, Indiana, Rev. A. Bakay, pastor, was celebrated on the 4th of July.

The Fortieth Anniversary of the First Hungarian Church at Cleveland, Ohio, and also of the Hungarian Church at Pittsburgh, Pa., will be celebrated on the Sunday before Labor Day and on Labor Day. These congregations are looking forward with great interest to these Anniversary days.

The Summer Missionary Conference

Missionary Education

Information and Inspiration

Physical, Mental and Spiritual Uplift

Congenial Fellowship in Delightful Surroundings

Vacation with a Purpose

Observations of the Treasurer

J. S. WISE

IN these days of depression and disappointment, our faith is tested to the utmost. But when we review the past we find that it had similar problems like our own and although our problems may not be solved satisfactorily, we take new courage and tackle them with fresh zeal and definite assurance. Experience is a great teacher.

Some of the statements I made ten or more years ago are just as apropos today as they were then. In my "Observations" of July 1918, I said:

"CONVENTIONALISM and efficiency in the Church are very often confused. Some people think that because they are conventional they are efficient. On the other hand, many claim conventionality because of their efficiency. Either one, however, often flourishes at the expense of the other. They are both over-worked. For instance, the aspirations and purposes of many promising Missions are frequently destroyed because of an unaccountable dread of breaking away from the conventional. Of course, the opposite may likewise be true. Often, in the insane desire to promote a much vaunted efficiency, many of the finer achievements of long usage are brutally uprooted and destroyed.

In the last five years great improvements in congregational management have been made. Many congregations have adopted, and are successfully using modern, efficient and practical methods, but there are still many who refuse to change to the newer ones simply because the "old way" has become thoroughly conventional and fixed.

When I was a boy it was, indeed, an event to hear the cry of "Fire! Fire!" Everybody took up the cry and ran! Can you imagine the emotions of a small boy when the beautifully colored hosecart with shiny, clanging bells, dashed down the street, drawn by a score of men holding on to a long rope and each one yelling at the top of his voice? Then followed the shiny, dinky, smoking fire engine, drawn in similar fashion. A fire in those days was equivalent to a holiday.

It was considered splendid and efficient work when the firemen succeeded in putting out the fire before it "spread" to surrounding properties. But such methods are now antiquated and consigned to the scrap heap.

In Gary, Ind., directly opposite our newly completed Reformed Church, I noticed a beautiful bungalow. After inquiring, "Who lives there?" I was informed that it was not a residence, but a fire-house. My curiosity was at once aroused and a few minutes later I was shaking hands with the Captain of the company. He escorted me through the building and explained all about the life and duties of the modern fireman. I was very much impressed with the completeness of it all. Everything was provided for the convenience of the men and so arranged that when the electric alarm is given, whether in the still hours of the night, or at any hour of the day, not a single fraction of a second is wasted in getting ready to respond. Here is efficiency for a purpose! Everything seems complete, and yet I doubt not that a visit to the same house five or ten years hence will reveal many changes making for *even greater* efficiency than now seems possible.

The same changes have taken place in every other avenue of life. I have seen the old hand-pulled fire engine give way to the horse-pulled one, and that, in turn, to the motorized, siren-shrieking monster of every present-day, well-equipped city fire company. I have also seen the old one-horse chaise replaced by the magnificent auto car; the old horse cars by the larger and more comfortable trolley; the old wood burning locomotive that puffed and snorted as it pulled a few dinky uncomfortable coaches over a shaky and poorly constructed roadway, by the modern, comfortable twentieth century express; and the old nerve-racking, grinding system of bookkeeping and other business appliances, by those of greater speed, accuracy and comprehensiveness in which the typewriter and adding machine play no mean part. In the face of all this, it

seems to me to be the height of folly to stick to the old methods of Church finance and management, many of which are admittedly inefficient, simply because we have always done it so.

But a new day is dawning. Never have I witnessed such a fine spirit and desire to co-operate in the general work of the Church as was manifest at every Classis that I visited this year. Every leader, and we have many of them, I am sure is now fully convinced that the full apportionments can and should be paid. Many more congregations paid in full this year than the year before. It has been clearly demonstrated that not only congregations can do this, but that entire Classes and Synods can do it, too. Much that has been accomplished is due to the excellent work of the Missionary and Stewardship Committees. I plead for a 100% benevolent efficiency. It can be done only by beginning now and by breaking down conventionalism wherever it interferes with what has become our plain duty.

Our Board has been greatly helped by its increased receipts. The deficit will not be increased, but the old one of about \$40,000 still remains. (Present deficit about \$225,000.00 more.) The responsibility for this deficit must be placed where it belongs—at the doors of such congregations and consistories who still persist in using antiquated “hit or miss” methods, no matter what their excuses may be. Modern plans for Church finance are now being successfully and gloriously worked in too many places to admit any further use of such old, worn-out excuses as “our field is a peculiar one.” It is very gratifying to say that

many of these peculiar fields are rapidly disappearing under the fine leadership of a growing number of men of larger vision. Such men are realizing that God has given them a bigger task than to guard their people’s pocket-books against the legitimate and ennobling demands of bountiful benevolence. No wonder the Classical meetings were so harmonious and happy.

Since then I have seen the whole benevolent work of the Church make a tremendous advance. Much larger things than were even conceived of at that time are now accomplished facts. Many congregations have so changed their former methods and have continued to change them whenever occasion required it, that their present efficiency in management is largely responsible for the great advances that have been made. There remain, however, too many congregations that are missing the great blessings that follow in the wake of well-done tasks. I am constrained to call upon the officers of every congregation to survey the congregation’s methods of work with a view of achieving still better results. All honor to those who pay their apportionment in full. To those who do not, may I appeal for a revision of method that will bring about the desired result? I am sure that a return visit to the fire company of Gary would reveal many changes for betterment to the system of 1918. There is always room for improvement. To stand still is dangerous. Your Mission Boards are not standing still, but are slipping back. Nothing will help them at this critical time so much as THE APPORTIONMENT IN FULL.

“In these stern days, when an ambitious vacation program is beyond the reach of so many, impress upon the Church folks that HERE AN IDEAL VACATION MAY BE ENJOYED at a MINIMUM COST, under the HAPPIEST AUSPICES, in a CONGENIAL ENVIRONMENT, and with SPIRITUAL PROFIT. What more can anyone ask?”

DR. W. SHERMAN KERSCHNER, Chairman Frederick Conference.

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

The National Conference of Social Work

THE National Conference of Social Work opened its fifty-eighth annual meeting at Minneapolis, in the spacious and well-appointed Municipal Auditorium, Sunday evening, June 14th. There were 5,000 people at this initial session of the Conference, presided over by the President of the Conference, Richard C. Cabot, M.D., Professor of Social Ethics, Harvard University, who in a masterful way discussed the importance, in all social work, of treating an individual as a person, not as a mere mechanism, and also the necessity of adequate tests by which to judge of the success or failure of social work.

The National Conference of Social Work has developed into a great institution, drawing together for discussion of social problems and methods of improving social service practically all the important social agencies of the whole country as well as representatives from Canada and perhaps other countries. When this Conference originated it was made up of a little group of outstanding men representing state boards of charities and correction. Gradually the importance of the conference caused it to open its doors to voluntary relief agencies, and to enlarge the scope of its service, until the Conference now brings together, as at Minneapolis this year, nearly fifty associate or special groups of social agencies, a combined delegation at times of nearly 5,000. The delegates at the Minneapolis Conference numbered well over 3,000 notwithstanding the economic depression which affected the attendance.

The Conference was divided into twelve general divisions: Children, Delinquents and Correction, Health, the Family, Industrial and Economic Problems, Neighborhood and Community Life, Mental Hygiene, Organization of Social Forces, Public Officials and Administration, The Immigrant, Professional Standards and Education, Educational

Publicity. These divisions met daily for the discussion of important problems within their respective spheres. In addition to these meetings there were meetings of the associate and special groups that constituted the Conference, carrying out previously prepared programs pertaining to the work and services of their own agencies. There were approximately 450 speakers and discussion leaders. For the information of the readers of this department of *OUTLOOK OF MISSIONS* these organizations should be mentioned.

The associate groups are: American Association of Hospital Workers, American Association of Psychiatric Social Workers, American Association of Social Workers, American Association of Visiting Teachers, American Birth Control League, American Red Cross, American Social Hygiene Association, Association of Community Chests and Councils, Association of Schools of Professional Work, Big Brother and Big Sister Federation, Inc., Child Welfare League of America, Church Conference of Social Work of the Federal Council of Churches of Christ in America, Family Welfare Association of America, Girls' Protective Council, Inter-City Conference on Illegitimacy, International Association of Policewomen, Mothers' Aid Group, National Association of Travelers' Aid Societies, National Board of Young Women's Christian Association, National Child Labor Committee, National Community Center Association, National Conference of International Institutes of the Young Women's Christian Association, National Conference of Jewish Social Services, National Conference on Social Service of the Protestant Episcopal Church, National Federation of Day Nurseries, National Probation Association, National Tuberculosis Association, Salvation Army, Social Work Publicity Council, State Conference Secretaries, Y. M. C. A. Group.

The Special Groups are: American Association of Public Welfare Officials, American Foundation for the Blind, Boards of Charities of the Norwegian Lutheran Church, Care of the Homeless and Transient Men and Boys, Committee on American Indian, Committee on the Handicapped, Committee on Negro Housing, Conference on Immigration Policy, Illinois Family Workers' Council, Minneapolis School Attendance Department, Minnesota State Conference of Social Work, National Bureau of Goodwill Industries, National Child Welfare Division of the American Legion, National Children's Home and Welfare Association.

Due to the efficiency of the popular General Secretary of the Conference, Howard R. Knight, and of the local Minneapolis Committee, this large gathering of so many groups and numerous meetings was handled with despatch and smoothness.

Most of these groups, if not all of them, and a considerable number of other agencies, rendered consultative service throughout the Conference, at booths where exhibits of their literature and work were on display and representatives were present to give information.

In addition to the initial session there were four other mass meetings of the Conference in the Municipal Auditorium including the Conference Dinner. At these meetings two live subjects of the hour were presented by very live speakers: "What Have We Learned About Unemployment?" by Jacob Billikopf, Executive Director of the Federation of Jewish Charities of Philadelphia, and Impartial Chairman of the Men's Clothing Industry of New York City; and "The Costs of Medical Care," by Dr. M.

M. Davis, of the Julius Rosenwald Fund of Chicago.

Mr. Billikopf's discussion was a masterful presentation of the unemployment situation, and received a "rousing" reception on the part of the great audience. Without doubt the subject of unemployment was considered by the Conference by far the most important question before America at this time. Phases of it were considered at practically all the sessions of the Industrial and Economic Problems Division of the Conference, and by other Division and Group meetings. Repeatedly statements were made that the unemployment situation in the United States at this time is the greatest calamity, fraught with disaster, that has happened in the history of the country, scarcely excepting the World War. There was general agreement that the situation is bound to be worse next winter than it was in the last two winters and that the national government will be forced to take some far more commensurate actions to mitigate its accompanying suffering and misery than it has yet considered. It was said that the United States Government can meet the situation and can do it speedily, as it met the World War situation, when it makes up its mind to do it. There was also general agreement, if the way in which the audience responded to the sentiments expressed is a reliable index, that the hope of permanent relief from unemployment lies in the devising and acceptance of an insurance policy of some sort. This was the position taken by Mr. Billikopf, such as now protects a very small percentage of the toilers in industries that have provided against unemployment in this way.

The National Conference of Social Work will be held next year, 1932, in Philadelphia.

The Church Conference of Social Work

THE Church Conference of Social Work is an associate group of the National Conference of Social Work and met in its second annual sessions at Minneapolis at the time of the meeting of the National Conference. It is an organization under the auspices of the Federal Council of Churches. Its chairman is

Prof. L. Foster Wood, of the Colgate-Rochester Divinity School. Dr. Worth M. Tippy, Executive Secretary of the Commission on the Church and Social Service of the Federal Council of Churches, is its Executive Secretary. Its management is in the hands of a General Committee of some fifty persons repre-

senting the co-operating denominations within the Federal Council and allied agencies. The Secretary of Social Service of the Reformed Church represents this denomination on it.

This Conference held its meetings so as not to conflict with its members' attendance upon the meetings of the National Conference, at luncheon hours and in the afternoons. Its program and schedule were worked out in co-operation with the Minneapolis Church Federation. Subjects and problems discussed were: The Moral and Educational Problems Arising from a General Knowledge of Birth Control; The Pastor and Life Adjustment; Preparation by Ministers for Problems of Personal and Family Adjustment; Co-operation Between the Church and Social Agencies; The Organization of the Local Church for Social Service; The Church and the Unmarried Mother; Recent Developments in Rural Social Work; The Rural Minister's Opportunity in the Development of Rural Social Work Programs—a report of the work done by the speaker; Unemployment Insurance; Problems of Supervising Theological Students in Social Work Projects; Objectives of Councils of Churches; The Place and Opportunity of the Church in the Care of Dependent Children; Federation of Church Women, and Their Relation to the Church Conference Objectives; Review of Experiences During the Present Period of Unemployment; The Church's Responsibility for the Abolition of Unemployment; Follow-up of the White House Conference on Child Health and Protection, and the Function of the Church in the Program; Spiritual Values of the Family: Mental Hygiene and the Cure of Souls; Spiritual Effects and Our Values of the Community Chests.

The Church Conference presented to the National Conference a series of vesper services at 4.30 o'clock each day of the Conference, except one, of which the theme was: "The Spiritual Resources of the Social Worker," with "Confessional Treatment" by the several speakers. These were enriching services with speakers of deep religious experiences: Dr. Cabot, Mr. J. Prentice Murphy, of Philadelphia; Dr. Tippy, Dr. Graham Taylor, Miss Gertrude Vaile, of Minneapolis.

The Church Conference of Social Work recommends a fresh study on the part of each denomination of its relation to the whole social work in communities and nationally, believing that this would furnish the basic material for the denominational programs.

The objectives of the Church Conference of Social Work are:

"To contribute to the development of scientific methods in the social work of the Protestant Churches and Councils of Churches in the United States;

"To bring church social workers together for acquaintance and discussion of common problems;

"To bring church social workers the value of the discussions and associations of the National Conference of Social Work;

"To develop understanding and co-operation between churches and social agencies in communities;

"To make religion a greater redemptive force in all social work."

The Conference elected Bishop C. K. Gilbert, of New York City, as chairman for the current year.

Board of Foreign Missions

Comparative Statement for the Month of May

	1930			1931			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$17,243.70	\$958.68	\$18,202.38	\$7,179.90	\$1,364.50	\$8,544.40	.....	\$9,657.98
Ohio	5,584.30	2,078.63	7,662.93	3,411.80	220.41	3,632.21	.....	4,030.72
Northwest	648.05	65.00	713.05	501.03	309.00	810.03	\$96.98	.....
Pittsburgh	5,268.52	82.80	5,351.32	1,985.12	71.60	2,056.72	.....	3,294.60
Potomac	5,163.08	85.55	5,248.63	2,552.64	155.00	2,707.64	.....	2,540.99
German of East	741.88	.....	741.88	385.65	61.09	446.74	.....	295.14
Mid-West	1,727.68	13.14	1,740.82	403.00	40.91	443.91	.....	1,296.91
Annuity Bonds .....	.....	.....	.....	.....	300.00	300.00	300.00	.....
Bequests .....	.....	250.00	250.00	.....	1,000.00	1,000.00	750.00	.....
Totals	\$36,377.21	\$3,533.80	\$39,911.01	\$16,419.14	\$3,522.51	\$19,941.65	\$1,146.98	\$21,116.34
					Net Decrease			\$19,969.36

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

The Christian Endeavor Movement

THIS month the eyes of all loyal "Endeavorers" turn towards the Great Convention at San Francisco. A goodly number of our own Church will attend. A rich feast is in store for them. There was a time, and it is not so long ago, when it was told in meetings and on the streets that Christian Endeavor was "a spent force." Well, it is still spending its force, and we should hail with joy the noble army of youth who march behind the banner with the fine motto, "For Christ and the Church."

The deepest thing about the C. E. Movement is its spirit of consecration to the service of Christ. "I serve" may well be engraven upon the brow of every loyal Endeavorer. Without service, there can be no apology for the existence of any society. This is the aim of the Movement—this is the heart of the Pledge—this is the desire of all its faithful members.

One of the first traits of C. E. work is *enthusiasm*. There can be no enthusiasm in the best sense without consecration and endeavor. The soul must first be set apart for the Master before He can use it in His service. Real enthusiasm is born of the presence of the Holy Spirit in the heart and transforms the heart into an altar of devotion. Man is to offer himself a living sacrifice unto God—in body, soul and spirit, which is his reasonable service. It is a saying of Pascal that "man is the scandal and the glory of the Creation." He is a scandal when he misses to obey the Lord, and he is a glory when he fulfills the divine will.

The duty of Consecration rests on the divine fact that God has a definite pur-

pose concerning everything that He has made. He does nothing aimlessly. He often conceals His plan, but it appears in due course. To every one He has given a work. I do not know the will of God if I do not know my vocation. The meaning of the divine purpose in my creation as well as in my redemption is, "*I must be about my Father's business.*"

"Man is not God, but hath God's end to serve—

A Master to obey, a course to take,
Somewhat to cast off, somewhat to become,

How could man have progression otherwise?"

Consecration to God means more than the giving of a little time and means and effort—it means the complete sacrifice of life to the service of Christ. It means an active, available and productive sacrifice—*a sacrifice of all*.

Christian Endeavor is a work of, for and among the young. The future of the Church lies in the youth of the present. The crowning glory of this movement has been its great zeal for the spread of the Gospel in all lands. One of its mottoes is—"The whole wide world for Christ." The deeper life, the broader culture and kindlier spirit, all move the heart to testify for Christ. Let us encourage Christian Endeavor Societies in our Church. It gives the young, with their fresh zeal and lofty ambition, a work to do for Christ and the Church. It brings them face to face with their friends in other churches, and it forges a chain of love that reaches around the globe which no power on earth can sever.

"Wishing you much success and God's blessing for the coming year, I am respectfully yours." MRS. JOHN BACHMAN, Alhambra, California.

Men and Missions Sunday

SUNDAY, November 15th, has been set apart by the Laymen's Missionary Movement as marking the Twenty-fifth Anniversary of the launching of the Laymen's Missionary Movement in the Fifth Avenue Presbyterian Church, New York City, November 15, 1906.

Plans are being made to observe this event—a pivotal event—in the history of the Christian Church in America. Some of us can look back to the years when there was a resurrection among men to new ideas, fresh impulses and creative plans in the work of Foreign Missions. There was given a vision to the men of the passing generation that became a boon to the onward march of the Kingdom of God as well as a spiritual impetus to their own Christian experience.

That the effect of the observance of "*Men and Missions Sunday*" will be helpful to the churches, is the fond hope of those who are earnestly advocating it, and we would urge all our men to lend a hand in promoting it. The possibilities of this observance and its significance to the spiritual welfare of our laymen and to world-wide Missions is beyond our human ken.

An inter-denominational men's meeting is to be held in the Fifth Avenue Presbyterian Church in the afternoon at 4 o'clock (Eastern Standard Time), and simultaneous men's meetings in other cities from coast to coast, which the Committee hopes to bind together for at least a portion of the time by the courtesy of one or more of the broadcasting companies, while they hear some of the foremost laymen and missionary leaders concerning our world-wide missionary obli-

gations. These speakers will engage over 80,000 men gathered in groups throughout the United States and Canada, in purposeful thinking concerning their relation to the world mission of Christianity, where there were only 80 men engaged in that consideration twenty-five years ago. According to Lloyd Thomas, General Manager, KDKA, Pittsburgh, it is easily conceivable that over 8,000,000 men will listen in on that discussion.

Our Board of Foreign Missions has given hearty approval to the proposals of the Laymen's Missionary Movement, and we invite the hearty co-operation of pastors and laymen in stressing anew the place of Missions in the Church and the part of the men in carrying out the great Commission of our Lord—"Go ye into all the world."

Each minister and consistory will know best how to plan for the services on "*Men and Missions Sunday*." Here are a few helpful suggestions:

1. Every minister to preach on some phase of the theme of the day.
2. A layman to speak on "*Men and Missions*" for five or ten minutes.
3. Men's Bible Classes to give time to discuss that theme.
4. Every religious speaker on the air to call the men of the church to renew their interest in the study of Missions at home and abroad.

The men of our Church have made a very important contribution to the Laymen's Missionary Movement, and this day will be a new challenge to them for a greater revival of interest in making Jesus Christ known in all the world.

"Enclosed you will find One Dollar as a renewal of my subscription to THE OUTLOOK OF MISSIONS for the coming year. Shut in as I am and have been for several years, THE OUTLOOK OF MISSIONS forms a most valuable link with the work in which I am so deeply interested. I enjoy every word in each month's copy."

MRS. JOHN F. FISCHER, Denver, Colorado.

A Tribute of Esteem to Rev. Kakichi Ito

THE members of the Board of Foreign Missions of the Reformed Church in the United States have heard with profound sorrow of the sudden translation from earth to heaven on May 12, 1931, of the Reverend Kakichi Ito, Professor in the Theological Seminary of North Japan College at Sendai, Japan.

We bow in deep silence to this mysterious Providence, while we commend the bereaved family and his distressed co-workers to the tender mercy and loving care of our Heavenly Father.

It is with unshaken confidence that we bear testimony to the faith of this follower of Christ and his steadfastness in Christian well-doing. His life was an open book that could be read by all who came in daily contact with him. He was a teacher of rare ability and an untiring preacher of the Word of God.

The missionary workers in the Tohoku will sorely miss his presence and the institution will lose the influence of his teaching and example.

Why such a useful life should be cut down in its prime is a mystery and all we can do, as the children of God, is to humbly submit, saying "Thy will, not ours, be done."



REV. KAKICHI ITO

Eleventh World's Sunday School Convention

By DR. ROBERT M. HOPKINS

THE Eleventh World's Sunday School Convention is to meet in Rio de Janeiro, Brazil, the last week in July, 1932. This will be the first time it has ever met in South America, or, indeed, in the southern hemisphere. It is also the first time a world gathering of Christians has ever been called to meet in South America. My visit took me over nearly fifteen thousand miles of most interesting journey and consumed almost three months of time. I met the Sunday School workers in Brazil, Argentina, Paraguay, Uruguay, Chile, Peru and Panama, and had conferences with representatives who know well the conditions in the other countries of South America.

Certain facts stand out in my mind as a result of this survey that should be of

concern to Sunday School workers around the world.

First of all I found everywhere great interest in the coming World's Sunday School Convention. There was no need among any group to arouse interest in the Convention. South America is a continent of magnificent distances and travel for local workers will be both difficult and costly. It is probable that the majority of the Sunday School workers who come from other continents to attend the Convention will travel much more cheaply and certainly much more comfortably than those who go to Rio de Janeiro from all over South America excepting from parts of Brazil, Argentina and Uruguay.

Rio de Janeiro is well prepared to entertain this Convention with even more

than the accustomed hospitality. The city is justly heralded as the most beautiful city in the world. It has magnificent meeting places and most comfortable hotels. It is said to be the best evangelized city in Latin America and I was most favorably impressed with the resourcefulness and stability of the evangelical leaders upon whose shoulders will rest the responsibility of making all local arrangements.

I was also greatly impressed with the progress the Sunday School has made throughout the continent. Careful reports were made for me in every country that I visited and estimates were secured from the other countries by those who are competent from personal knowledge to know of conditions. The Sunday School enrollment of South America will total no less than 225,000. Of this number more than half, or 120,578 according to the latest statistical report, are to be found in Brazil. Next in order come Argentina (including in this instance Uruguay and Paraguay, though the large majority are in Argentina) 29,747; and Chile, 25,582.

In all this work the spirit of co-operation is rising among the forces everywhere and it is probable that the coming of the World's Sunday School Convention will result among other things in the organization of other national unions or associations. The leading denominations to be found quite generally represented among the Sunday Schools as reported to me are the Presbyterians with 40,746, the Baptists with 38,513 and the Methodists with 31,239. Other groups found in various sections are the Anglicans and Episcopalians, Congregationalists from England, Independent Presbyterians, Disciples of Christ, Waldensians and the German and Scotch groups. Two large bodies not ordinarily co-operating that are quite prominent in certain countries are the Pentecostal Church and the Seventh Day Adventists. Plans were made in the countries visited to handle the co-operative program of religious education for the present through either the Committee on Co-operation in Latin America, as in Argentina and Chile, or the Evangelical Alliance as in Peru.

The great need expressed everywhere is for a more adequate literature for religious education. In Brazil the people speak Portuguese; in all the other countries of the continent the language is Spanish. Materials for the Sunday School are very meager in both languages. For that reason the efforts now being made by the Committee on Co-operation in Latin America, in which the World's Sunday School Association is sharing, to provide a larger and more varied curriculum body of literature, are most timely. One other impression was everywhere left with me. The South American workers want the Convention in Rio de Janeiro to be truly a World Convention. Special inducements are being offered to the Sunday School leaders in the ten nations of South America so that they may be present in goodly numbers.

Other lands will find Rio de Janeiro a most accessible meeting place. Sunday School workers from England and Scotland will find that they can go to Rio for less money than will be required to go from the United States or Canada. This will be possible also for the workers in Portugal, Spain, Italy, France, Holland and Germany, with which countries the Latin-American people have special ties of ancestry and affection. All of Europe is within comparatively easy reach of Rio. Portions of the continent of Africa are also easily accessible. The Orient and far-away Australia and New Zealand may find the distance somewhat great, but steamship lines make travel from these long distances convenient and quite reasonable in cost. Japanese, who are always quite prominent in these World's Conventions, are being welcomed in Brazil as perhaps nowhere else in the world just now, and China, Korea, India, the Philippines—indeed, all the Far East—is expected.

And so it is hoped that a truly representative world gathering may come together the last week in July, 1932, in the beautiful city of Rio de Janeiro; one that will give great impetus to the rising tide of interest in the cause of Christian education all over the world. The theme proposed for the Convention is to be stated in

Portuguese but should be readily understood by all: O CRISTO VIVO (THE LIVING CHRIST). It has a special meaning to the evangelical forces of South America, but its significance is great enough to challenge us all—On to Rio in 1932 to lift high—O CRISTO VIVO!

Transcending all, the Master dear,
The sense of loving Presence near—
For Him, we thank Thee.

When problems come we fear to face,
When flesh rebels at spirit's pace,
Then, most of all, for Thine own grace,
Father, we thank Thee.

ANNA RODGERS WRIGHT in
Women and Missions.

A Sunday Well-Spent at Yamagata

(With the picture below came a letter from our Missionary, Rev. W. Carl Nugent, of Yamagata, Japan, which is so full of human interest that we cannot resist sharing its contents with our Readers.)

March 8, 1931.

Dear Dr. Bartholomew:

Mrs. Nugent has gone to Church this morning and left me in charge of the younger generation. I have bathed Richard, the youngest, fed him his milk and cereal, attended to the drinking of a glass of milk apiece by Marianna and Carl G., acted as umpire in a game they were playing, and then played "Grandfather" to their "four-year-old child." Now there's a breathing spell in which to write you a note.

My turn for Church attendance comes in the evening. Last Sunday evening I went down and found the building closed and dark. A young man was there, a stranger, asking where the evening service was to be held. Together we went to the door of the pastor's home and inquired. Rev. Watanabe, we were told, had become suddenly ill with a sick headache in the afternoon; but we were given the key to the church and invited to go ahead by ourselves. We did.

The young man was a visitor from Shinjo, a member of the "Christian" Church of that place, and evidently an earnest Christian. We took turns selecting hymns. I selected a Scripture passage and asked him to read it. We took turns again in prayer, and again in "preaching" to each other; though the "preaching" was just a simple, earnest expression of our faith. After another hymn and prayer and a bit of informal conversation, we turned out the (Standard) oil stove, which had kept us comfortable during the "service," and departed.

To me that was a mountain top spiritual experience, as refreshing as it was unexpected; and I believe it was so for the young stranger as well. It was like breaking bread and partaking of it together.



MARIANNA, CARL AND RICHARD NUGENT
AT THEIR FRONT DOOR IN
YAMAGATA, JAPAN

A Brief Statement of the Work of Foreign Missions

THE Board of Foreign Missions presents this brief Statement to the Church at this time with the conscious feeling that it does not adequately represent the work done, either abroad or at the home base. Whatever impressions it may make upon the minds and hearts of those reading it, one thing remains sure that the work of the Kingdom of God is a *going and a growing enterprise*. Perhaps at no other period in the history of Christian Missions have the faith and loyalty of Christians been put to a severer test. The unsettled conditions in some of the Mission Lands and the lack of sufficient support for the work from the members of the Church has been the cause of honest doubt and earnest fear in timid souls. *The whole missionary enterprise will either be greatly advanced or receive a serious set-back in the degree that the Church will fulfill her duty NOW.*

Your servants make this earnest plea that, as a Church, we step out of the region of caution and uncertainty, of doubt and timidity, into the clear field of vision and valor, and pray the Lord of the harvest that He will open our eyes to see the ripening fields and show us the way to carry on His work and enable us to render Him the greatest possible service.

THE JAPAN MISSION

"Japan is the great open door in modern Christian Missions." This impressive statement was made by Dr. David B. Schneder in his address before the last General Synod. It is true now. The great challenge that comes to our Church at this time is to stand by her work in Japan.

The pressing need in Japan, and it will not be silenced, is for *twenty* additional chapels. No church on the mission field can attain to self-support so long as it lacks a suitable place of worship. From \$3,000 to \$5,000 will provide for a comfortable chapel. There are 52 American missionaries and about 250 Japanese associates in the evangelistic and educational work. The present membership in Church and School is about 15,000.

The working force of the Mission has been reduced by the resignation and with-

drawal of seven missionaries. Among the new missionaries are Miss Selma G. Grether, of Defiance, Ohio; Miss Helen D. Hanold, of Clinton, Wis., and Miss Helen E. Primley, of Seattle, Wash.; they are teachers in Miyagi College at Sendai. Miss Primley is a short-term-teacher.

Announcement has been made of the marriage of Mr. Carl S. Sipple and Miss Edna M. Martin. Two of our Japanese evangelists, Rev. Shiro Takagi and Rev. Tamotsu Utsugi, have been in this country for study and observation during the past two years. They hope to return to the work in North Japan.

The new Rural Evangelistic Headquarters at Wakamatsu, in charge of Dr. Christopher Noss, is now a reality. This was made possible by the gift of \$1500 by Elder George B. Geiser, of Philadelphia. This building will be a distributing center for evangelistic literature among thousands in rural communities. There is need for an annual subsidy for this work of at least \$600, and it is very hard to get even that small amount.

The Woman's Missionary Society of General Synod have provided \$1500 for the Evangelistic Work building at Ikebukuro, in charge of Miss B. Catherine Pifer. The new North Japan College Chapel is in process of erection under the careful supervision of Prof. F. B. Nicodemus, who has graciously delayed his furlough, already overdue, until later in the year. The Christian Education Building at Morioka is to be built this year, for which Rev. and Mrs. G. W. Schroer have secured the funds, in addition to \$5,000 promised by the Woman's Missionary Society of General Synod.

A number of chapels should be erected without delay in certain cities and towns where the members have already raised their one-third share of the cost of the buildings. Rev. W. Carl Nugent has located at Yamagata and Rev. George S. Noss is living at Aomori. Dr. Christopher Noss has written the charming story of the life and work of Iseki San, the assistant pastor at Sakata, whose support is being paid by a friend in York, Pa.

Copies can be had by writing to the Secretary of the Board. Congregations, Sunday Schools and individuals, by assuming the support of the 80 men and women evangelists in Japan, will materially aid the Board in providing for their proper support. The salaries range from \$200 to \$700 per annum.

One of the most helpful aids in building up an intelligent Christian constituency in foreign lands is Christian Literature. There is a lamentable absence of it. One reason for this is the lack of funds to publish many of the best books written by able scholars in Europe and America. Then, too, there are few missionaries who have the time and inclination to devote to this purpose. Our own Church is fortunate in having several missionaries in Japan who are making a real contribution to the Christian literature for the Japanese Christians. Among the latest is a translation of Dr. Deissmann's "*Paulus*" by Rev. Dr. William G. Seiple, in which Prof. Genshiro Koriyama co-operated.

THE CHINA MISSION

The missionary work in China has been very much affected by the difficulties and unrest in China during the past few years. The political changes, the activities of the communists, the intellectual changes and the anti-foreign movement, especially among the younger student classes, have all left their mark on the Church. Some of these effects are good. Dr. Cheng believes that the Five-Year Movement is the answer to a deep-felt need on the part of native Christian leaders and missionaries. He urges earnest and constant prayer on the part of Christians in America. He also asks for an increase in the number of Christian workers, both for general missionaries and also for specialists in certain lines. The Chinese Church needs, more than anything else, the gift of men who come with evangelistic zeal.

Pessimists are for the time being silenced about China. There seems to be a cessation of civil war and of cruel banditry. The Nationalist Government deserves credit for maintaining itself against heavy odds. It has given China a period of stability—even if only brief—during



MRS. PAUL V. TAYLOR AND CHILDREN,
OF WUCHANG, CHINA, AND
CHINESE HELPERS

Dr. Taylor is a member of the Faculty of
Central China College

which the nation has been at least nominally united. Those are China's best friends who realize that the difficult task of transforming a medieval into a modern social structure cannot be done over night.

The latest news from our missionaries is that the work is gradually being restored. There are now 24 missionaries on the field and 98 Chinese associates with about 1200 members in Church and Sunday School. The recent annual evangelistic campaign at Yochow City was very successful. The interest grew as the preaching continued. There were 132 who signed cards saying that they desired to study the Bible. Missionary Whitener writes: "This is, with one or two exceptions, the largest number of people who have signed such cards during the eleven years that I have been at Yochow. This proves very decidedly that there is no active opposition to Christianity at present." The same evangelistic news comes

from Shenchow and Yungui, our two other stations. The schools have reopened, several of them with increased enrollment over last term. The hospitals are not doing what they could, being without a foreign physician in charge. Almost every letter brings the plea that the Board send two physicians from America. Why this call must fall on desert air has given us much concern.

With all the internal unrest in China, *stable progress* is being made along many lines and the disquieting fears are growing less. Everywhere the Chinese Church is assuming greater responsibilities. Schools are being led by Chinese principals, Chinese men and women are taking an active part in hospitals and preventive work; the Chinese Christians are sacrificing their own lives to save those of the missionaries.

Miss Gertrude B. Hoy, Secretary of the China Mission, writes: "I wish you might be able to impress upon the Church at home the fact that our work *is decidedly a 'going concern.'*" So many letters from home give the impression that people think we are unable to do any real missionary work."

THE NEAR EAST

The Near East, in which Baghdad holds a central position, is now in the throes of constitutional labor. Much disquietude appears in Syria, Palestine and Egypt. There is an earnest demand for modern education. Those in authority in Iraq recognize the value of Christian training and the door to the hearts of the young Iraqi seems to be the school. The question will soon face *our Church* whether we will improve the golden opportunity which is ours, and repeat at Baghdad what the Lord through our Church has done for the Japanese youth at Sendai, and the Chinese youth at Yochow.

A NEW STATION IN MESOPOTAMIA

The United Mission in Mesopotamia has taken a step forward in opening evangelistic work in Kirkuk. It is a pleasure to report that Rev. and Mrs. J. C. Glessner, of our Church, are the first to occupy this new station. These missionaries are greatly cheered in being assigned to this

important work in the very heart of a Moslem stronghold. Kirkuk has a population of about 25,000 souls. The town is located in one of the richest oil fields in the world.

The Baghdad Boys' School

This School has been under the care of our Board of Foreign Missions since August 1, 1930. The Joint Committee of the United Mission in Mesopotamia agreed to its transfer at our proposal, and this was made by us for the purpose of retaining in the educational work at Baghdad Dr. and Mrs. Calvin K. Staudt. Recently the Board elected as associate teachers in the School Rev. David D. Baker, who is studying the language at Baghdad, and Rev. F. Nelsen Schlegel, of Tamaqua, Pa.; these missionaries, with their wives, and Dr. and Mrs. Staudt, will look to the Church for their support and to our Board for its guidance. The Board will safeguard the rights and control of our Reformed Church in the future de-



DELEGATES OF THE BAGHDAD BOYS' SCHOOL, AT THE CHRISTIAN CONFERENCE OF STUDENTS HELD IN LEBANON, SYRIA, IN APRIL

From left to right: Sami Butrus, a Chaldean; Vahe Alexandrian, an Armenian; Menashi Korein, a Jew.

velopment of the School. In affecting this change, our Board, with those of the Presbyterian Church in the United States and the Reformed Church in America, remains a part of the United Mission and pays a portion of its expenses. Rev. and Mrs. J. C. Glessner, located at Kirkuk, and Miss Effie May Honse, who is at Baghdad, in the Girls' School, are members of our Church. Additional applicants for the evangelistic and the other educational work of the United Mission, may be proposed by our Board from time to time to the Joint Committee with headquarters in New York.

The Work in Europe

The need for help in the Protestant Churches in Europe continues and we regret that the contributions from our own Church have been so meager. It has been truly said, "This is a piece of work which really underlies and gives concreteness to the whole movement for international and interdenominational church co-operation." Our Church is expected to raise \$2,000 towards the budget of the Central Bureau for Relief for 1931. In addition to this amount, we are pledged as a Board to contribute towards the support of Rev. David Schaible, of Odessa, Russia, and the salary of a traveling missionary in Yugoslavia, under the guidance of Senior Agoston. We are glad to report that the spirit of conciliation and friendliness exists toward the Magyar Reformed Church on the part of the Orthodox Church leaders in Yugoslavia. Dr. Agoston gives the local Y. M. C. A. credit for helping to bring about this change.

Missionary Education

Our Board believes whole-heartedly in missionary education, and the Department of Missionary Education in charge of Dr. A. V. Casselman, and supported by the Boards of Home and Foreign Missions, is making a real contribution towards this end. The time has come when special courses of study should be made available for all classes of members of our Church. Let us not forget that this will require an outlay of more funds than the present income warrants.

The Summer Missionary Conferences are vital factors in the spread of missionary knowledge and more of our young people should be encouraged to attend them. Much of the work of our field secretaries, Dr. Rupp and Dr. Burghalter, is of an educational character and yields permanent results. Miss Alliene S. DeChant is doing special work among the youth and children's groups in our Church, and her zeal for the children of all lands is well known.

The OUTLOOK OF MISSIONS is one of the invaluable helps in bringing to the members the needs and progress of the Kingdom of God in the world. The Board is frequently sending free literature to pastors and members, and only recently we sent the book entitled "The Preacher and His Missionary Message" to our pastors, which we are assured will prove helpful to them in their work.

Acknowledgment of the Help of our Women

The members of the Woman's Missionary Society of General Synod are a real host to the Board in carrying on the work among the needy women and children of our three Missions. They are a well-organized and intelligently trained body of workers and givers. Their contributions for Foreign Missions for 1930 amounted to \$44,562.79. If all the women of our Church were actively identified with the Society the results would be encouragingly larger. We gladly record our thanks to our sisters in the faith for their hearty co-operation.

The Work of Promotion

We also make grateful mention of the Promotional Work carried on by the Executive Committee of General Synod in charge of Dr. J. M. G. Darms. His constant emphasis on the spiritual values of Kingdom service will deepen the Christian life of our members and make their faith bear richer fruit to the glory of God. All our congregations should adopt the methods, such as the Every-Member Canvass and Weekly Giving, which have been well-tried and found productive of the greatest good to the work. Dr. John R. Mott says: "We do not share suffi-

ciently the real significance of this great work, in its tragedy, in its misery, in its marvelous reality, and above all in its superhuman aspect."

The time has come when more of the men in our Church should assume their just and rightful place in accomplishing the task of the Church, and to do this they should be allied with the Reformed Churchmen's League, of which Elder J. Q. Truxal is Secretary.

A CHALLENGE TO THE CHURCH

Great problems are pressing for solution in order that the Church of Jesus Christ may grow and prosper throughout the world. Missionaries and money are not the only needs that this world-embracing enterprise demands of the Church. It

calls for wise direction on the part of those who lead at home and on the mission fields. Any one who has intelligent contacts with the changing world knows that the hour has struck for a new crusade. A mature minister of the Gospel is quoted as saying: "I cannot but feel that we are on the eve of some mighty things for the kingdom. The swing of the pendulum has been far out, but it is coming back. If the Church can be aroused for a great advance through prophet voices of spiritual leaders, this is the most prophetic hour in the Christian era." Our pastors and elders and deacons are the prophetic voices and we confidently look to them to arouse the Church.

Inspiring Outlook of the Christian Movement in China

By DR. C. Y. CHENG

(The visit to America of Dr. C. Y. Cheng, President of The General Assembly of The Church of Christ in China, has been a great blessing to all who have come in contact with him. He has recently given his impressions of the present situation of The Christian Movement in China. These should afford an encouraging outlook upon the work of the servants of the Lord among the Chinese millions.)

A TUG OF WAR

THAT a spiritual tug of war has been and is still going on in China, as in the whole world, between the Christian and the anti-Christian forces, is a fact that cannot be denied. Such a tug of war has always been raging, but the present seems to have been more severe and acute. The peace of the Church has been badly disturbed, its slumber has been aroused. It is not always a bad thing to have one's peace disturbed. It often is a positive blessing when one has been aroused from slumber. When a Church is well-contented with itself, when there are signs of self-complacency, it is a blessing in disguise for the Church to be disturbed and aroused. There are two possible results of such an awakening: the one to fall asleep again, and the other to become fully awake and alive to all that is going on around. Which one of the two is a truer picture of the Christian Church in China, is a question that must be asked and answered. It is not too much to say that, upon the answer to this question, one can fairly determine the future of the Christian Church in China.

The spiritual tug of war has been, is still, and will be going on without cease. Those opposed to Jesus Christ have perfect right for their opinion, though we do not accept their assertions. Our question is not what *they* but what *we* think, say or believe about the future of the Christian religion. If both our faith and experience make us absolutely convinced that in the end victory will be on the side of Christ, we have to uphold that faith by sacrificial effort in His great work of salvation for the whole of mankind.

SOCIAL CONSCIOUSNESS

It is very gratifying to note that the Church has been kept busy during the past two years in practical projects for the unfortunate and the suffering people. Many forms of applied religion have been attempted with good effects. Notable mention may be made of the famine-relief work done by Christian people in China, and abroad for the suffering millions in the Northwest of China, specially Kansu, Shensi and Suiyuan.

The visits of Dr. Kagawa, of Japan, were an indication of the Church's inter-

ests in social welfare. This modern Christian saint of the Orient visited Hangchow, Shanghai, Soochow, Tsinan and Weih sien, where he was meeting with great crowds of both missionaries and native workers who sat at his feet to behold his countenance and listen to his words of wisdom. In this man of God one sees the happy combination of personal religion and social passion. It was certainly inspiring when he declared the great truth that the Cross of Christ was the essence of Christianity, the expression of God's love. Many left his meetings more determined to work for the poor and needy.

THE BACKBONE OF CHINA

Probably no people in the world lay greater stress on the central place of the home than the Chinese. The family is the backbone of the national life of China. The old conception of the Chinese people bases their national life upon the family. Unfortunately, to no small extent among Christians the central position has been shifted from the home to the Church. While no one wishes to minimize the importance of the great Christian fellowship that we call the Church, it is still lamentable to weaken the position of the home.

For the Sake of Those Who May Cling to a Rock Higher Than They

THE week's Sunday School readings were about prayer. Attendance at evening prayers, daily morning chapel and regular Sunday Services was nominally optional but it actually happened that the leaven of a small group of active Christian girls kept the other girls attending these Christian services. This particular Saturday evening, the eleven boarding school girls sat around the table, taking turns in reading the Sixty-First Psalm. Four of the eleven were Christians; nine of the eleven had Bibles; one was a small first grader and one was a dull second grader who did not recognize enough characters to read. Having read the Psalm through, two non-Christian eighteen-year-old girls read again the first, second and third verses and said, "Let us memorize this" . . .

It is high time to recover this great loss and realize again that it is the home for the training of religious life of the young rather than either the Church or the school, however great may be the services of these two important institutions.

In recent years there seems to have been aroused a new consciousness among the people of the importance of the home, and much thought and attention have been given to efforts for the Christianization of the home life of China. The observance of a special Home Week amongst Christian people, the holding of a Leaders' Conference to consider problems affecting the home, the preparation and distribution of literature in various forms relating to problems of the home, have been universally received with delight and enthusiasm. In not a few of the Christian periodicals special space has been given to matters relating to the home. That in this endeavor we are touching one of the main-springs of the life of China, is a fact that can hardly be doubted.

THE RURAL LIFE IN CHINA

This great problem is in many ways in touch with the larger problem of the rural

(Continued on Page 330)

Later, I was thinking about their desire to memorize the Psalm, and about Chinese girls—their position in society and how we may help them find spiritual strength and moral courage. Prayer, as the heart's inmost cry for help in time of tremendous difficulties, is not unknown by Chinese women; for every temple presents an image of the Goddess of Mercy who hears the prayers of petitioning women. But, for those who read, idol worship is waning. Yet the problems of Chinese girls and women do not wane. It was good for them to learn:

"Hear my cry, O God; attend unto my prayer.
From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I. . . ."

Just that week we had been subjected to a siege of malicious gossip which sought to scandalize the school and thereby to induce withdrawals from attendance. The teachers and some pupils stayed faithful and thus the stampede was quelled, and full attendance resumed. During such a while, we were not human if we did not wonder whether it were worth the work to run a school for forty. This I know: it were not worth it all to run a school if it were school alone. But there were some Chinese girls, that week-end night, who sought to learn.

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. . . ."

In my heart, I sympathized with them, for I knew that the problems of their place in life and society would often make them need the safety, the assurance and the strength of the Rock that was higher than they.

But I asked myself if it would hold—if this chance they had these few years in school to learn the spiritual strength of dependence on the Power of the Rock, the God of Love would continue. There was a girl I knew who had been some years at Chengteh until she learned to seek the better things; so she begged her

parents not to force her marriage to an affianced, opium-smoking youth. That girl is now about to graduate from a Christian high school and seeks to go on to a Christian college so she may better fit herself for greater Christian work. There were other girls who married Christian men. There were some girls who married non-Christians and seemed to be lost for awhile, but often strange persons appear and say they know about this or that of the Christian work, and that they learned of it from some one who had been in school. One young woman lost two children within three months, and her recent letters to me said, ". . . I have received much comfort from those references in the Bible. . . . Although my heart has suffered as I did not know it was possible for persons to suffer, I have received renewal of strength and courage from prayer."

Those girls have long since left our school, but they learned those spiritual seekings and strength while they were at Chengteh.

The other day one girl said to me, "Almost every person I know smokes opium. My aunt wanted me to smoke it when I was ten years old." Another girl said, "The moon-spirit will cut your ears off if you point at it." Another said, "If it's true that disease spreads, then it is right to use separate chopsticks for dipping, and separate cups for drinking." Another girl who was ill and who had sought to come to school against her family's wishes, said to me one evening after she had gone to bed earlier than the others, "Did you always know what it was to pray? What does it mean to always pray? . . . Since I've been here, I've learned to pray, but sometimes I forget about it. If I had known longer, I would not forget. I feel stronger when I pray. . . ."

Back in their home environment and in this social complex of a society where women have so little else to do but to suffer, these girls will need all the strength and stabilization they can get from the haven of the Rock that is "higher than" they.

* * *

Shall we stay by them or turn away? Shenchow is so far away and so easily



MRS. LIU, BIBLE WOMAN AT YUNGSHUI,
CHINA

cut off from those wider contacts in life. All these years, society has brought in little that is new—except military change and destruction—and education, social enlightenment, hope and faith struggle hard against the enmassed miring of superstition, indifference, and doubt. But there is a lessening amount of actual, definite, violent opposition. As for these few we may now seem to be, shall we not have the courage of Abraham's faith when he prayed that the city be saved for fifty righteous, for forty righteous, even for ten righteous? Shall we keep our interest in Shenchow girls for forty's sake, yea, even if it were less and only for thirty's sake?

While I was wondering about all of this—these Chinese girls and their conditions, American folk and their conditions, I heard the sound of an old, old hymn. And the sound seemed faint and far away, as if it were coming from under a stack of years and through the fog of a multitude of materialisms:

“Rock of Ages, cleft for me,
 Let me hide myself in Thee;

 Be of sin the double cure,
 Save from wrath and make me pure. . . .”

My thoughts came back to these. for the present—say, forty, and I questioned. What can we hope to try, for instance, for the sake of Forty who may cling to a Rock higher than they?

These numbers sound small, and the call of small numbers can scarcely be heard in the crash and roar of storms of unemployment, unrest, social change, materialism, national competition and racial strife. Recently a Korean said, “It's going to be a stiff battle because there is a fierce gale accumulating force as it rages across the Siberian plains and lashes at the Cross of Christ.” Now it is that Communist Materialism sweeps into the open as a religion pitted against religions. In the name of Lenin, Marx and Human Efficiency Supremacy, there comes a religion that compels Sacrifice, and offers not Mercy. And the Sacrifice they compel is the blood of the weak on the swords of the strong; the annihilation of the lesser for the advance of the greater; the submergence of the individual for the emergence of the group; dead silence of

the heart to the click of the clog in the machine. . . .

“Could my tears forever flow,
 Could my zeal no languor know,
 These for sin could not atone,
 Thou must save and thou alone:
 In my hand no price I bring,
 Simply to Thy cross I cling.”

When it is that the submergence of the self to the social good leaves no help, no Rock, no faith for individual experiences which must be borne in infinite aloneness, then it is that the black waters of despair sweep over the heads of people and wash away the foundations of society. Seeing this danger, many who welcomed the social change are trying to fight their way out of the flood back to the Rock. . . . Through the years that follow, after the strong have clung steadfastly and after the whole world of those who believe have combined their efforts to clearing away the moss and the sediment from the basic moorings of the Rock, the Rock will again stand out safe and high after the heavy seas have raged and gone by.

It is supremely necessary now that we combine our best efforts to keeping strong lines of Life and Belief afloat. We dare not stop to count numbers when the storms are high; it is time then to work and to slacken not at all for counting results; it is necessary now to be eagle-eyed, quick and sure, and positive that our rope is right. As they seek for help to stem the tide so they may reach the haven of the Rock, and cling unto its Cross, let us free the rope from those friction-starting, hempen fibres of worldly accumulations, and weave its strands of spiritual findings more firmly tight and sure into strength.

“Rock of Ages, cleft for me,
 Let me hide myself in Thee;

.

In my hand no price I bring,
 Simply to Thy cross I cling.”

If those girls in the school knew the need and recognized the help, how many more must there be who would want to learn “When my heart is overwhelmed, lead me to the Rock that is higher than I.” How much shall we endeavor to endure and to give in order that these may know?

GRACE WALBORN SNYDER.
 Shenchow, China.

OUR YOUNG PEOPLE

ALLIENE SAEGER DECHANT

Missionary Conferences and What They Mean to the Leaders

(BY ONE OF THEM)

"Earth's crammed with heaven
And every common bush afire with God;
But only he who sees takes off his shoes."

Shady Side Conference,
Friday Night.

Uncle Mac:

You're an old dear to worry about my getting all worn out and everything. Perhaps three conferences and two camps are too many. And who are you to advise anyway, when you've literally worn your old self out, for others! I do get tired—dreadfully so, for despite all resolves, almost every day is an early and late proposition. But it's a nice kind of tired, isn't it?

And don't be worrying that gray old head of yours about my getting all tired out mentally either. Two two-hour classes every morning plus a myriad of interruptions during the afternoon and evening are taxing, but if you could see and hear "my all classes" (as my Japanese girls would say) you'd be convinced that your pet niece gets infinitely more than she gives! We don't use the lecture method any more—we work things out together—in committees and then with the class as a unit. And what are "my all classes" concerned about? We had a discussion this morning on how we might help the growing of a Christian world, and, Uncle Mac, they headed their list of "Things People Can Do" with "Forgiving Germany Her Debts!" We discuss inter-racial relations too, and how sacred it is, Uncle Mac, to watch a prejudice steal away. Sometimes, however, it takes a long time for that prejudice to disappear, particularly one that has to do with the Negro race. But it can and it does disappear, doesn't it? Just yesterday I had a letter from one of my Conference girls whom I've known for more than three years. She's at Hopkins now,

where she's seeing "every common bush afire with God." "You know this has always been my desire," she says, "but until I got here I didn't realize just how much I did want to come. The work seems like play since I enjoy it so much. And, believe me, this is a grand ole place to test out your racial prejudice. A few of my patients so far have been Mr. De Pasquala, Mr. Sergi, Mr. Finklestein, Mr. Lavois, Mr. Contoz, Mr. Rocili, Mr. Staska and Mr. Levelkosky. And, believe me, there have never been any nicer persons than Mr. Finklestein, Mr. Rocili and Mr. De Pasquala.

And I can greatly appreciate your views concerning the Negroes. You know I never have had a great deal of dislike for them, but after holding a tiny black baby while it eats its supper, or bathing another in the morning—well! we agree on another thing, that's all. I have never experienced a greater thrill than I did the first night on the children's ward. My first patient was Baby Hamlet—two days out of the premature room, and just as black, and little, and sleepy and sweet as there ever was a baby. Of course, there were white ones too, but none of them were as cute, or as sweet to work with as the black ones. God certainly knew what He was doing when He created black babies. I think if some folks I know could see these tiny creatures they'd forget all the nasty, mean things they ever thought about the mothers and fathers.

Ah, then, Uncle Mac, there are the night-times, when at 10.30 the girls come into my corner room. They perch on the windowsills; there are so many on my bed that I can scarcely see the pattern of my steamer rug; borrowed chairs hold two and three; and several squat on the floor. And there we talk about things that lie close to our heart, and we ask God's help in keeping our ideals high and beautiful and good.

And so, Uncle Mac, I'm "happy much" and when the summer's ended, I'm hieing

straight to you; so tell Liza to have my old room ready, and you won't mind if I sleep the first three days clear through?
Earnestly,

ME.

P. S.—The boys here are worthy, too—I only wish we had more of them. Tuesday night one of them, a Catawba student, offered the vespers prayer—one I shan't forget.

Children's Corner

BECAUSE our "for others" St. David's Church, near Hanover, Pennsylvania, the Rev. E. M. Sando, D.D., Pastor, did a wondrous "Good Turn" not long ago, I want you to hear about it. And I've asked our Mrs. Elmer H. Gentz to choose a Mission Band member to tell the story. Mrs. Gentz chose Marian E. Wentz, aged nine, and I can scarcely wait to share her letter and Mrs. Gentz's pictures with you:

Dear Children of our Church:

I want to tell you about the nice time we had when the World Goodwill Day Service was held at our Church and the beautiful dolls were sent to Japan. There were fifteen of them. They were all standing in a row on the pulpit. They seemed happy and so dainty; they seemed to say they were glad to go on their long journey to Japan to help make the children happy. The dolls were all eighteen inches tall with curly hair, some blond, some auburn and some with dark curls. They had "sleeping" eyes and "mamma" voices, also tiny teeth and a bit of tongue

showing between their smiling lips. Their dresses and bonnets are all white, trimmed with lace and ribbon in blue, pink and yellow. Their tiny shoes are tied with ribbons to match the dress and bonnet ribbons. They wear "costume slips" and bloomers with rubber webbing like real ones. These dolls were all dressed by the lovely lady, Mrs. Elmer Gentz, and they will sail from Boston for Japan in June.

We liked the speakers on the program. They were Dr. Roberta Fleagle who told us about life in China, for she worked there as a Missionary for seven years. And then Mr. Shiro Takagi, a real Japanese student who is studying here in America, told us of the friendship that has been growing for America through the Christian help that has been given them in times of misfortune. Then there was a lovely lady, Miss Annie Forrest, who was a Missionary to Japan for eleven years, who told us of the boys and girls whom she wished she could do more for and how they loved her. A little



AT THE WORLD GOODWILL DAY SERVICE HELD IN ST. DAVID'S CHURCH, NEAR HANOVER, PA.



DOLLS FOR JAPAN

girl friend of mine, Mildred Proside bid the dollies good-bye throwing a kiss to them and telling them she did not want them to get home-sick but wanted them to tell the little children of Japan that we love them and want them to love us too. There were about one thousand men, women, boys and girls at the service and they seemed to enjoy all of the program very much. I will close by sending my love to you.

MARIAN E. WENTZ.

A Story of the Pine-tree Picture

THIS picture was taken on the lawn of the parsonage, Tannersville, Pa., on February 16, 1931.

Miss Alliene DeChant was visiting my father's charge, and displayed the clothes worn by the Japanese children, giving a clear description of their costumes as she took them off the living models gathered from her audience.

This little boy is Willard Anglemiro, 4 years old, who is dressed just as are the Japanese boys of his age.

Miss De Chant, appeared at our High School on this day, at the Assembly period, and gave a very interesting display of the Chinese and Japanese school children, which was very much enjoyed by all the pupils.

MARY MATILDA SHELLENBERGER,
Age 13, Tannersville, Pa.

P. S.—“For Miss DeChant's Children's Corner of the OUTLOOK OF MISSIONS.”



“We always look forward to THE OUTLOOK OF MISSIONS each month and wouldn't be without it.”

MISS JOSEPHINE ANKENNEY, R. 7, Xenia, O.

“I have been a reader of the ‘Woman's Missionary Journal’ since its infancy, 189—, and later came to be THE OUTLOOK OF MISSIONS. We are old-time friends. Yet wish it the best of success for years to come.”

MISS AGNES R. S. COOK, Catawissa, Pa.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

The Annual Cabinet Meeting

Heidelberg College, Tiffin, Ohio, June 5-9, 1931

IN arranging for Triennial Conventions and Annual Meetings of the Cabinet of the Woman's Missionary Society of General Synod, the communities have been fortunate to find places where circumstances and atmosphere lend themselves in emphasizing the national importance of the event. Again this year, with the official family of Heidelberg College hostess to the Cabinet, the event received a full measure of recognition which drew from Cabinet members and students a strong bond of fellowship. The members of the Cabinet were deeply moved by the welcome accorded upon their arrival at headquarters in France Hall. Enroute to Tiffin, everyone realized they would be arriving when exams were in full swing and wondered whether their presence might disturb the students. Enroute homeward the women felt they had been with those upon whom the missionary

work of the future would fall . . . girls who will carry on for their time and need. In a brief article it is difficult to adequately express the satisfaction of having been cordially received into the student body of Heidelberg but every gesture spelled welcome and the visitors understood.

Of necessity, strict watch had to be kept on time, for there was much business. But there were the hours "after taps"—play hours for Cabinet members and students. Among the enjoyable courtesies was a reception at the home of President and Mrs. Charles E. Miller; a reception at the home of Mrs. B. B. Krammes, dinner with the girls of Williard Hall, a supper meeting with the two missionary societies of Tiffin, a visit to the Missionary Home and on the last night a party with all the college girls. The directing genius of the smoothly



MEMBERS OF THE CABINET OF THE WOMAN'S MISSIONARY SOCIETY OF GENERAL SYNOD

moving program of events was the Dean, Miss Ono Ruth Wagner and her co-worker, Miss Mallie Royer. Miss Wagner, a Kansas girl with an educational background of Kansas and Columbia Universities, in her generous hospitality was more of the west than of the east.

We regret not to give excerpts from the President's stimulating address which gave a comprehensive picture of situations in our home and foreign mission fields. We trust this address and the report by Mrs. I. W. Hendricks, of the Conference on Cause and Cure of War will be widely read when the minutes are published. For the treasurer's report we refer readers to the June *OUTLOOK OF MISSIONS*. A few figures bear repetition. The total receipts, May 1, 1930, to May 1, 1931, were \$150,429.58. Total Thank Offering, \$51,516.38. The total membership of the W. M. S. is 22,941 as over against 23,401 last year. With 360 less members, 700 less subscribers to *THE OUTLOOK OF MISSIONS*, \$3,000 less Thank Offering, we wonder whether we have practiced stewardship with our influence. The Reading Course is riding the crest and we pray this may continue. The Girls' Missionary Guilds are increasing in numbers and influence—developing into a strong organization, reporting increase in membership and budget. The hopeful note in the Mission Band report was encouraging as was Miss Ella Klumb's report of Life Members and Members in Memoriam.—F. R. L.



MISS ONO RUTH WAGNER, DEAN OF WOMEN, AND MISS MALLIE ROYER, HEAD OF HOUSE, FRANCE HALL, HEIDELBERG COLLEGE

Excerpts from Thank Offering Report

WHEN salaries of teachers, and erection of buildings with equipment, necessary to provide Christian education for children among Japanese, American Indians, the vast army of migrants, etc., depends upon an income—and that income is reduced more than \$3,000 within one year—our song must change from "Throw Out the Life Line" to "Search Me, O Lord, and Know My Heart." If the decrease in Thank Offering is due to financial depression, as that condition changes our ingatherings will merit the name "Thank Offering" . . . but nevertheless "Search Me, O Lord" may be a safeguard to ourselves.

From the report of the Thank Offering by the General Secretary, Mrs. Frances R. Casselman we quote the following interesting items. Offerings by synods were:

Synod	W. M. S.	G. M. G.	M. B.
Eastern	\$13,241.87	\$1,367.19	\$547.72
Ohio	11,627.54	1,813.52	559.01
Pittsburgh	3,846.39	318.57	195.73
Potomac	7,245.69	1,019.98	287.60
Mid-West	3,989.14	1,135.67	280.11
Northwest	1,960.37	335.12	93.88
German of East	1,502.75	80.26	68.27

Totals \$43,413.75 \$6,070.31 \$2,032.32

Analyzing the offerings by classical societies, East Ohio stands at the head of

the list with \$3,071.71; Northeast Ohio and Philadelphia follow with more than \$2,000 each. Ranging from \$1,889 to \$1,368 come Southwest and Northwest Ohio, North Carolina, Central Ohio, East Pennsylvania, Ft. Wayne, Tohickon, Lancaster, Westmoreland. Ft. Wayne stands first in G. M. G. Thank Offering with \$669 followed by East Ohio with \$513. Philadelphia and Northeast Ohio are in the more than three hundred dollar list; North Carolina, Southwest Ohio, Milwaukee, Northwest Ohio, Central Ohio are in the more than two hundred

dollar list. Four classical Mission Band offerings exceeded one hundred dollars—Northeast Ohio, East Ohio, Ft. Wayne, Indianapolis. East Ohio has the distinction of having excellent Thank Offerings in W. M. S., G. M. G. and Mission Band.

In all three departments the Thank Offerings in Northwest Synodical Society showed an increase. The largest offering from a G. M. G., \$248, came from Cross Berne, Ind., Mid-West Synodical Society. St. John's, Fort Wayne, of the same Synodical Society, had the highest W. M. S. offering, \$242.

Christian Education Building at Morioka

NINE years ago, at Heidelberg College, Tiffin, Ohio, sixteen young people were consecrated to foreign mission service. The event was a pinnacle experience in the history of our denomination. The Foreign Mission Board, the Home Mission Board and the Cabinet of the Woman's Missionary Society held their meetings in Tiffin to participate in the Farewell Service. Among the sixteen were Mr. and Mrs. Gilbert Schroer, with whom, during the last two years, the Woman's Missionary Society and Girls' Missionary Guild have been co-operating in raising funds for a Christian Education Building at Morioka, Japan.

During furlough in '29, Mr. and Mrs. Schroer labored untiringly in securing funds. The G. M. G. has given \$5000 from their Thank Offering to this worthy project. The money is in sight and this summer the building will be erected. Under date of March 16th, Mrs. Schroer writes: "The Kindergarten Committee decided in February that we should open a kindergarten this April in a rented building—since we will not have the proper equipment it will have to be a private kindergarten and therefore we

cannot charge tuition until we move into the new building. Such are the rules at the Prefectural office. We will try to get it as nearly up to standard as possible so as to have it on the same basis as a regular government kindergarten." All this is introductory to the crux of the letter which tells about the building to be erected. Plans provide for a kindergarten and nursery school, a testing room where children will be examined before they enter the school, a clinic, an office, a library with Christian literature for the Christian workers of the Prefecture, a large room for Bible classes, sewing classes, etc., a kitchen and three rooms upstairs, furnished Japanese style, for teachers. A tiny little house (gate house) will stand in front of the building for the caretaker. (To comply with insurance regulations in Japan every building must have a caretaker.)

Mr. and Mrs. Schroer expect to make this work nearly or entirely self-supporting. Fortunately building materials and labor are less expensive than when the first estimate was made so that some equipment can be purchased with the \$10,000 set aside for the building.

"The Place of Music in Missions' in a recent number is very appealing."—

REV. J. D. MAEDER, Salisbury, N. C.

A Passion Play in Sicily

AURELIA GRETHER SCOTT

THE little village of Francavilla stretches along a narrow valley hemmed in by high hills which, however, allow to the south a view of the snow-covered slopes and the smoking cone of Mt. Aetna.

Every seven years the inhabitants arrange a magnificent procession which, depicting the principal events of Passion Week, winds its way slowly along the one long street of the village before the eyes of a colorful throng of spectators.

On Good Friday of nineteen thirty-one the sun, usually constant in Spring-time Sicily, appropriately hid its face, a sirocco from the deserts of North Africa settled oppressively in the valleys and a heavy mist shrouded the hills.

A kind Sicilian family invited my husband and me to share their balcony with them; its location was ideal, for it was situated in the public square opposite the street up which the procession was to advance. To the right was a cluster of low, gray houses with orange tiled roofs, directly opposite, the pleasing facade of the Church of St. Catherine along the side of which ran the street of the procession. The shops and houses were pink and yellow; the many balconies, bright with roses and climbing geranium, were outshone by the costumes of the girls who filled them. The street was flanked on either side by an ever moving mob of hundreds, the red, blue and green scarves and shawls of the color-loving Sicilians kaleidoscopic in effect. Occasionally a dark skinned mountaineer elbowed his way through the crowd, a heavy, woolen blanket wrapped around his throat and pinned to his velveteen jacket. Although the *contadini* had gathered from miles around, whole families walking in to town together or riding in painted mule carts, few of the women wore the gay peasant costume still common not so long ago, of flowered skirt, red and white striped stockings, black bodice and colored kerchief. Scarf and kerchief, however, had been retained and the love of color found expression also in the garments of the children. Babies were plentiful among the onlook-

ers, black-eyed, grimy and sweet, each in its little orange or green crocheted dress, eager and interested at first, but tired and wailing before the day was over.

The clear, gray light of the over-cast day brought colors and figures into more perfect relief than would have been possible in sunny weather. The low sky seemed to form a ceiling and make with the closely surrounding hills an enormous stage.

It was late afternoon when the procession started. A group of flower-crowned angels with azure wings slowly rounded a curve in the road and came into full view, a diminutive St. John clothed in skins and with unkempt hair and a beautiful Christ Child led between them a snow-white lamb.

Children with palms and branches of orange blossoms heralded the approach of Christ, benign and smiling, riding a donkey, and accompanied on the one side by a white-haired, stately Peter, on the other, by a young St. John with flashing eyes. Women and children followed Him, among them, Magdalena, the second belle of the village, tossing back her proud head from which her glorious hair fell in waves almost to her ankles.

The arrangement of the Last Supper was like that of Leonardo da Vinci and



"THE LAST SUPPER" AT THE PASSION PLAY IN SICILY

an attempt had also been made to copy the costumes and color; the attempt was good, although it is, naturally, impossible to capture to any great degree the elusive fading beauty of the old painting. The characters were well chosen, the very features of two of the individuals resembling those in the painting, namely, the sinister face of Judas and the pale, spiritual face of Christ. The table itself had not the careful simplicity of Leonardo's; here an epicurean imagination was given free rein, and it was lavishly spread with amusing attention to detail. An enormous fish and a decorated paschal lamb formed the centerpiece; each place plate held a fish and an assortment of native fruits, such as oranges, almonds, figs and early nespoli. The Last Supper, as well as the succeeding spectacles, was not a "float" in the ordinary sense of the word; the table was carried by the apostles and, naturally, proceeded slowly, with long halts at those points at which the spectators were most numerous. Some of the later scenes which took place on heavy wooden platforms were transported by as many as twenty men and boys who were hidden underneath.

The scene that followed was particularly beautiful, showing Christ kneeling in the garden surrounded by His sleeping disciples. The man who took the part of Christ was splendid; he seemed actually to feel the anguish of the part he was playing; his face and posture were an exquisite expression of the agony in the garden.

There followed Judas, fingering his silver-pieces, his face a mixture of avarice and torment, then the crumpled body of Judas (incredibly portrayed by a young villager) hanging to a tree, surrounded by bleak thorn bushes and the dark branches of cypress.

Peter, old, ashamed, and with sorrowfully bowed head, was led down the corso by a blithe small angel, scarlet poppies in her hair, and in her arms a plaster cock.

A brilliant tableau followed. On a throne of gold sat Pontius Pilate surrounded by his counsellors who wore brocaded garments of many colors. Before him stood a group of high priests and elders, all of them pointing to the erect, silent figure of Jesus.



TRIAL SCENE BEFORE PONTIUS PILATE

Christ in a scarlet robe and a crown platted of thorns was conducted down the street by a horde of Roman soldiers, mocking, taunting, and striking Him.

Two rows of armed Roman soldiers on horseback ushered in the last tableau. "They crucified Him . . . and there were two thieves crucified with Him one on the right hand and another on the left." The men who played these roles never stirred, though they must have been faint with pain and fatigue. At the foot of the cross lay a beautiful woman, Mary, prostrate with grief, supported by some of her friends. Many little angels with rosy wings and garlands of flowers seemed to hover over the cross, (in reality, no doubt, they were perched on scaffolding covered with foliage, but they seemed ethereal, nevertheless!) This crucifixion, depicting as it did, the greatest of all tragedies, seemed rather, and justly, a scene of triumph.

The statue of Mary, shrouded in black, and lighted with torches followed the cross; it was the Mater Dolorosa seeking her son.

Twilight had fallen by the time the end of the procession reached the square. Following the cross and the Madonna were a dozen white-clad angels, chanting rhythmically, their voices muted by their fluttering veils which gleamed whitely through the dusk. A breath of wind wafted the fragrance from countless lemon gardens in bloom; it was the perfect moment of the afternoon, the essence

of what had been, in part, crude beauty.

The procession was not a finished production but it represented weeks of patient preparation and centuries of tra-

dition; it was presented with a sincerity that must have been acceptable to Him who was honored, and that was full of spiritual significance and beauty to those who watched.

(A long interval has elapsed since readers of THE OUTLOOK OF MISSIONS have had the pleasure of an article from "Aurelia Grether." During student days at Mission House Academy, by request of the editor, Miss Grether frequently contributed beautiful verse of Northwest legend and Indian lore.

This description of the Passion Play was sent from Rome, Italy, where Mrs. Scott is making her temporary residence.)

PACKETS

For Woman's Missionary Societies.....	75c
For Girls' Missionary Guilds.....	50c
For Mission Bands.....	50c

BOOKS FOR MISSION STUDY CLASS DURING FALL

For Woman's Missionary Societies

"God and the Census"—Cloth \$1.00, paper 60c.

"The Challenge of Change"—Cloth \$1.00, paper 60c.

For Girls' Missionary Guild Program Meetings

"Treasures in the Earth"—Cloth \$1.00, paper 75c.

"The Church and the World's Farmers"—a Leader's book to use with above course—Paper 35c.

For Mission Bands

Foreign: Junior—"Wheat Magic"—Cloth \$1.00, paper 75c.

Primary—"The Friendly Farmers"—Cloth \$1.00, paper 75c.

Home: Junior—"Out in the Country"—Cloth \$1.00, paper 75c.

Primary—Same as for foreign—"The Friendly Farmers"—Cloth \$1.00, paper 75c.

Order from

Miss Carrie M. Kerschner
416 Schaff Building
1505 Race Street
Philadelphia, Pa.

or

The Woman's Missionary Society
2969 West 25th Street
Cleveland, Ohio

The children of our nation are the most precious treasures we can claim. It is our duty, and should be considered our privilege, to provide them with the finest and happiest living conditions possible. * * * A child life environment conducive to the physical, spiritual, mental and moral growth is a prerequisite to the development of a virile, sturdy, self-governing citizenship. * * * A solemn duty rests upon the adult life of each generation to create and maintain opportunities for their children to enjoy childhood days, to start life upon an equal basis and to

receive an equal chance with every other child to equip itself for such service and position as it may, by nature and intellect, be fitted and qualified to enjoy. Child Welfare should hold first place in all the nation's plans and in all civic and community undertakings. "Child Welfare" should be more than a slogan. It should be made a reality. The superiority of modern civilization over paganism should be reflected in the extraordinary care and protection which "Twentieth Century" people extend to their children.

—WILLIAM GREEN.

Literature Chat

CARRIE M. KERSCHNER

SEPTEMBER will be here before we know it. The Program Committee should already be making plans for the year. Follow the Group Plan suggested in the Clipping Sheet for the allocation of responsibility for the programs throughout the year. More packets than ever were used last year by the women, girls and leaders of children. Last month's issue of the *OUTLOOK OF MISSIONS* contains the prices but they are quoted again elsewhere in this issue.

Please send for the necessary material now! It will all be sent to you when ready. The "Unfilled Order" file is inspected frequently and no orders are overlooked. You will, of course, remember to send money with orders and we will remember our slogan "Orders filled and on their way the same day they are received." But, allow plenty of time for receiving packages.

The September meeting is a joint session with the Guilds, each person to bring a guest. Special guests are to be those whose names appear on your roll as Life Members of the Woman's Missionary Society of General Synod. The play "Perpetual Service" is to be given by girls and women. Eight copies are needed. Watch the August Chat for price. If parts are not memorized read them well. A very brief game, for which the girls are to be responsible, precedes the social period. If there is no Guild in your congregation a neighboring Guild may enjoy assisting or the play may be given by all women.

A "Forget-me-not" idea is suggested in the Clipping Sheet. Be ready for its promotion at the September meeting. October is not too late, but September is better.

The chairman for the mission study class to be held in October or November should be appointed now. She is to be ready to make an announcement at the October meeting concerning the class and needs to be getting ready. Book to be used is "God and the Census," cloth

\$1.00; paper 60c. Leader's Manual is very fine and sells for 50c.

Beginning with October the Guilds are to use "Treasures in the Earth." This is a book of interesting stories about Christian leaders, both missionaries and nationals, who have helped the rural people of the Orient, Africa and Latin America in improving the conditions of their lands and villages, giving them at the same time the gospel of Jesus Christ. Cloth \$1.00; paper 75c. The programs arranged by Miss Heinmiller have a dramatic slant that all girls will enjoy working out. Remember, the packet is 50c.

Books for children's leaders advertised elsewhere.

The books for the Reading Course have finally been selected. More books were read by the members of the Educational Commission that could not be recommended than the number that have finally been chosen! In a short time every local Society will receive leaflets descriptive of these books and the Reading list. In the meantime here are a few of the new books (in case you have read all the books on the old list!): John, Nehemiah, Ephesians. "The Splendour of the Dawn," by Oxenham, \$2.00; "Two Words," 65c; "The House of Happiness," \$1.00; "The Rugged Road," \$1.25; "The Son of Nicodemus," \$1.50; "The Special Messenger," 60c; "The Hearth of Happiness" (companion book to "Singing in the Rain") 75c; "Stewardship Parables of Jesus," \$1.00; "East Wind, West Wind," \$2.50; "The Quare Women," \$2.50; "On to Oregon," \$1.75; "Peasant Pioneers," 50c; "Young Islam on Trek," 40c; "Notable Women of Modern China," 50c; "Girls Who Made Good," \$1.00; "Mothers of Famous Men," \$1.00; "Grains of Rice from a Chinese Bowl" (very special price) 50c; "God in the Slums," \$1.25; "How to Sleep on a Windy Night," 75c; "What's It All About?" 25c; "Fireside Talks for the Family Circle," \$1.25. By the time your orders arrive these books will be in stock at the Depositories.

The Reading Course for Boys and Girls is also ready. The books are named in two lists. List A, age group 9-13 years and List B, age group to 9 years. A suitable card of recognition will be

awarded by the local Mission Band Leader according to rules printed on the leaflet. List A includes such books as "Uncle Sam's Family," \$1.00; "Livingstone Hero Stories," 15c; "Habeeb," 80c; "The Honorable Crimson Tree and Other Tales of China" in cloth at 60c, paper 40c; "Under Many Flags," cloth 65c, paper 40c; "Long Ago in Galilee," \$1.50; "Cease Firing," \$1.50; "Open Windows," cloth 75c, paper 50c; "Leaves from a Japanese Calendar," 50c; "Topsy Turvy Land," 50c; "Stories of Grit," \$1.00; "Judy of Constantinople," \$1.75, and others.

List B includes "By River and Sea," 60c; "Peter Bingo and Those Others," 60c; "The World in a Barn," \$1.25; five books in the Baby Series, 40c each—"The Book of Babies," "The Book of a Chinese Baby," "The Book of an African Baby," "The Book of Island Babies," "The Book of Other Babies," and others.

All those residing in the area of the eastern depository order from Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the western depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

SEPTEMBER brings with it the opening of schools and colleges. It also brings the beginning of the 1931-32 programs for the Girls' Missionary Guild. By August each Guild should have the Program Packet and should start making plans for the fall meetings. In the packet will be found suggestions for a joint fellowship meeting of the Woman's Missionary Society and Girls' Missionary Guild for September. The program committees of the two organizations may work out details.

When Guild Girls Go Away to College

We suggest when girls are leaving for college that the Guild make arrangements to send the college girls news of the

organization each month. In return the girls who are away may send a message for each monthly Guild meeting.

Banners Awarded

At the annual Cabinet meeting of the Woman's Missionary Society of General Synod held at Tiffin, Ohio, June 5-9, the General Synodical banner for the Girls' Missionary Guild was awarded to the Guilds of Northwest Synod for making the highest average on the Synodical Standard of Excellence.

Northwest and Pittsburgh Synods tied in attaining the highest average on the Synodical Mission Band Standard of Excellence. The banner will be held by each Synod for six months.

Reports!

The General Secretary of Girls' Missionary Guilds and Mission Bands reported a membership of 6325 girls in 421 Guilds and a membership of 8302 boys and girls in 309 Mission Bands. These figures are all gains over last year's figures.

Can You Tell—

1. Which books of the Bible are listed on this year's Reading Course?
2. How did 1930 Thank Offering compare with the previous year?
3. What city in Japan is to have a Christian Education Building?
4. In what year were 16 young people sent to the foreign field?
5. What article in this issue was sent from Rome?
6. Where was the Cabinet Meeting held?
7. Who is the General Treasurer? Where will you find her annual report?
8. Where were General Synodical Banners awarded?
9. What marks every seventh year in Francavilla, Sicily?
10. Which classical societies carry the Thank Offering honors?

New Organizations

Girls' Missionary Guilds

Pittsburgh Synod—

Johnstown, Pa., St. John's Church. Organized by Mabel Weigle. President, Miss Mabel Weigle, Rosepoint, Johnstown, Pa.

Stoyestown, Pa., St. Paul's Church. Organized by Mrs. H. L. Logsdon with 14 charter members. President, Miss Viola Zimmerman, R. D. 1, Hooversville, Pa.

Ohio Synod—

Dayton, Ohio, Hawkers Church. Organized by Mrs. Paul Engle with 5 charter members. President, Miss Dorothy Merriman, R. R. 12, Dayton, O.

Eastern Synod—

Souderton, Pa. Organized by Mrs. Chas. Freeman, and Miss Sara Hall with

19 charter members. President, Miss Marion Yocum, Souderton, Pa.

Mission Bands

Eastern Synod—

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Mid-West Synod—

Poland, Indiana, Zion Church. Organized by Mrs. Matt Worthman with 25 charter members.

German Synod of the East—

Milltown, N. J., St. Paul's Church. Organized by Mrs. S. R. Brenner with 23 charter members.

An Appeal to the Young

A cablegram was received on July 1st, from the China Mission, asking the Board of Foreign Missions to send a young couple for evangelistic work at Yungshui; a teacher for the Chenteh Girls' School at Shenchow, and a nurse for the same station. No contributions are in sight for these much-needed workers. There is even a shortage of funds for the greatly reduced expenses of the Missions. Here is the most recent suggestion from Miss A. Katherine Zierdt, nurse at Shenchow:

"We hesitate to ask for workers when the debt of the Board is so great, but appointing new workers might awaken new interest and new channels of giving. I know you workers at home are overburdened with problems and difficulties and you are in our thoughts and prayers daily."

Some of the members of the Board are in hearty accord with the views of Miss Zierdt—"New workers might awaken new interest and new channels of giving." May the Secretary of the Board hear from those who daily pray, "Thy Kingdom Come"?

Caught in Time

Here is a small space on this page which needs a filler and my eyes caught it. Let me fill it with a SUGGESTION.

THE OUTLOOK OF MISSIONS should be in every family of our Church. This is possible.

Will not the Girls' Guild members join the Editors in securing NEW SUBSCRIBERS and holding OLD SUBSCRIBERS in order that the influence of our Missionary Magazine may be felt in all the homes of the workers for Missions? It can be done!

YOUR FRIEND.

NOTE

We acknowledge with gratitude the kindness of the former editor, Mrs. Edwin W.

Lentz, in assembling and arranging the material for this issue.

(Continued from Page 315)

life in China. The popular outcry in China today is to "go to the people," and the people are to be found in the country as the bulk of China's population live in villages and small towns. To tackle the rural problem is certainly an important point of strategy, whether it is considered from the point of view of the nation or of the Church.

We are happy to welcome in our midst such a rural specialist as Dr. Butterfield, who has come from his many years of service in America, South Africa and India with very rich experience and understanding of the problem to help us in facing the rural questions of China. To be sure, China is neither America, nor Africa, nor India. In no small degree, China has problems of its own, that in many respects are different from any of the other countries. Nevertheless, his technical knowledge and wide experience will be of immense value to all who are rurally minded and are interested in the problem. We are confident that the findings of his observations and studies as a result of his work in China will eventually lead the Christian Church to face this great problem with both understanding and determination.

OTHER UNSOLVED PROBLEMS

These are some of the hopeful and encouraging signs in the Christian Movement in China during the past two years. They indicate that the Church is developing along healthier lines. Allowing fuller growth and development, they will mean untold possibilities for the future. It must, however, be recognized that we are still at the beginning of things. A great deal more of sacrificial work and whole-hearted devotion are necessary before we may expect fruitful results. However, we are thankful for these beginnings and pray that the spirit of God will direct and inspire us to aim at nothing less than the best. Let the proverb: "The good is the enemy of the best," be the slogan on the lips of each Christian in China. There is no reason for an unhealthy contentment and satisfaction. Not only are we far from the goal that is before us, but we still have in our midst a number of prob-

lems that are almost untouched, each of which involves great possibilities either for good or evil. Time will not permit us to go into details about these matters. We can only barely make mention of them in the hope that more time, thought, energy and prayer may be given to them at the earliest possible moment.

Let the following questions be asked: What is the Christian message for China today and how is that message to be presented? What are the reasons for the scarcity of intelligent and educated young men for the Christian ministry and leadership and how are we to secure, train, utilize and keep such leaders for Christian service? When and by what methods will the ministry of the printed page have its rightful place in the program of the Christian enterprise in this country? What do we understand is Religious Liberty and how is it to be attained and safeguarded? What is our duty in international relations between China and the nations of the West? How far do Christian people in China understand and practice the meaning of stewardship and what are the practical methods in realizing self-support? How may we avoid the unhealthy attitude of intolerance and what place does tolerance hold in the life of Christians? How far are we committed to the Church-centric ideal and are we honestly applying it in actual practice? Do we realize our supreme need is a spiritual one and that the Christian Church has no future in China unless our lips are touched by the live coal from the altar of God and the dry bones are vitalized by the breath of God's spirit?

These and other problems are staring right into our eyes, awaiting a definite answer. Looking at the situation of the Christian religion in China today, we cannot fail to realize the greatness of the task and our inability to undertake it. We seem to hear again the word of the Psalmist, "Who is sufficient for these things?" But there is also the reassuring word of our Lord, "With God all things are possible!" Let us march forward in the strength of Him who is "the same yesterday, today and for ever!"

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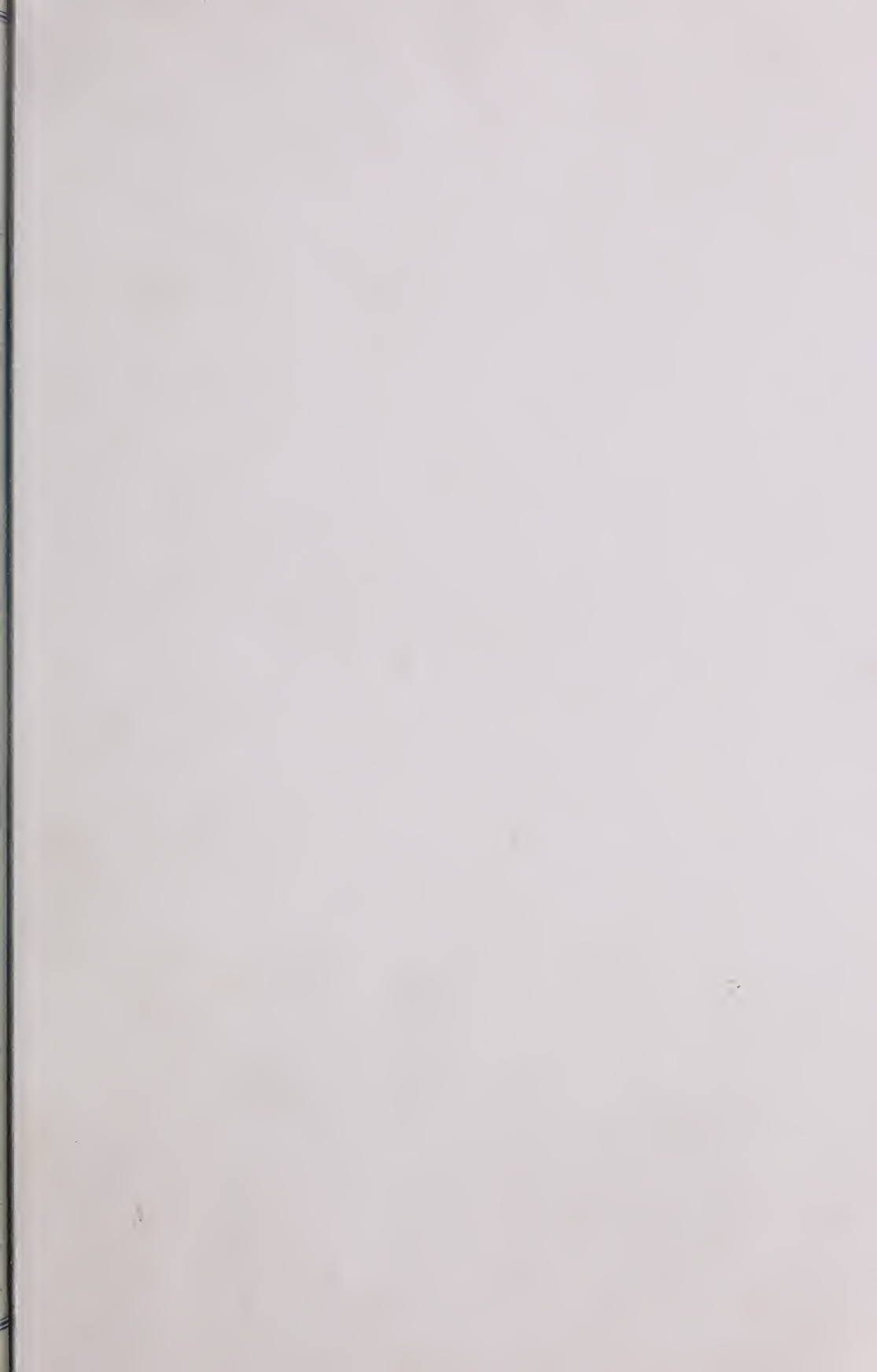
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